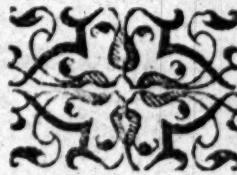


CONCLVSIONS
of peace , betweene
God and man:

*Containing comfortable
meditations for the chil-
dren of God.*

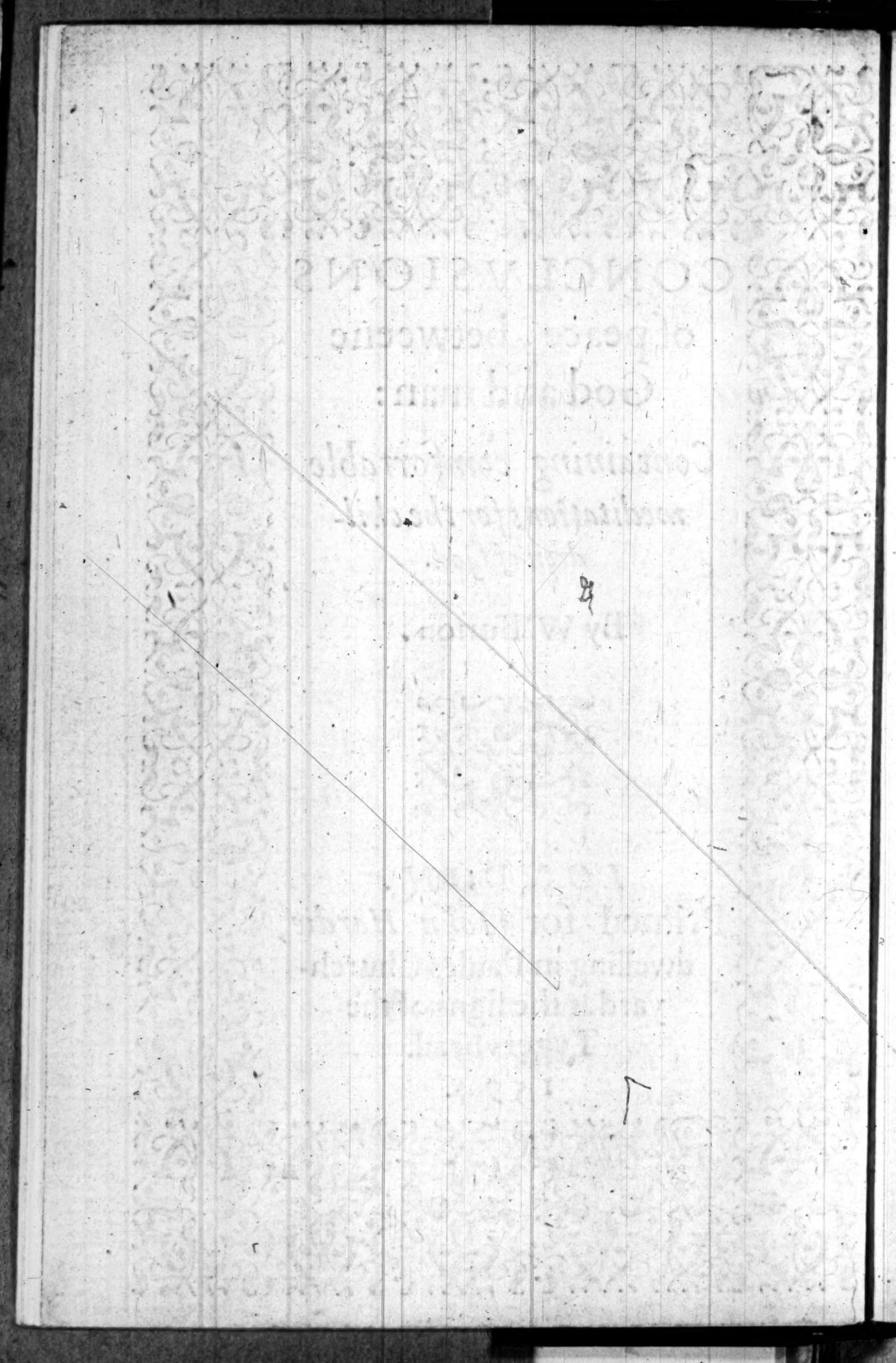
By W. Burton .



LONDON.

Printed for John Hardie,
dwelling in Paules Church-
yard at the signe of the
Tygers head.

1594.



TO THE RIGHT HO-
nourable, Sir Richard Martin,

Knight, nowe the second time L.

Maior of the honourable Cittie of

London, and maister of her maesties

Mint. T.C. All increase of honor in

this life, and in the world to

come, euerlasting

happinesse.

Right Honourable, hauing
heretofore receiued at
your honourshands many
faours, altogether vndeserued of
my part, I haue bin studious along
time how to shew some part of my
thankefull mind for the same. But
no occasion was offered me til now
that this booke comming to my
handes to be printed without anie
dedication, and the authour dwel-
ling farre off, I was bold (without
his consent) to present it to your
good lordship, as well to shewe my

THE EPISTLE

dutrie and thankeful heart towards
you, as also knowing what fauour
your honour hath alwaies borne to
such men and their workes. The
Authour is well knownen, and the
treatise is sweet and comfortable,
as your lordship shall find, if your
great affaires will allow you time
to peruse it. It resteth that I hum-
bly craue pardon for my boldnesse,
which I hope I shall the easilier ob-
tain, if mine intent herein be rightly
considered. Which is only to testifie
that I am not vnmindful, nor vn-
thankful in heart, for any benefit
receuued. Humbly beseeching your
lordship to accept it.

Your Honors most hearty and
humble affectionat to com-
mand, Tobie Conke.

Prou. 7. 1. 2.

My sonne keepe my words, and hide my commandements with thee. Keepe my commandements and thou shalt live.



His text containeth an exhortation to the faithful and diligent keeping of Gods commandementes, with a promise of life annexed therunto. And the doctrine that is to be gathered from the same, ariseth partly from the maner of speaking that is there vsed, and partly from the exhortation. The manner of speaking is to be considered in the two first wordes, *My sonne*.

Wherein is to be obserued, that

A 3

who-

Conclusions of peace

whosoeuer is the partie that speake-
keth, he speaketh not like an Empe-
rour nor like a king, nor like a Judge,
nor like a maister, of his absolute
power, I will and command, &c. But
he periuadeth like a father, most lo-
uingly and tenderly. Hee doth not
say, *My slauie, nor my ennemy, nor my*
seruaunt, nor my subiect, nor my friend,
nor my brother, which is much : but
he saith, *My sonne,* which is more ; a
name of loue, and a title of the grea-
test loue that can be.

The loue of a Prince is great, the
loue of a friend is great, the loue of a
brother is great, the loue of hus-
bands and wiues is great, but the
loue of father and mother to their
children, is like the loue of *Ionathan*
to *Dauid* : It is wonderfull passing
the loue of Princes, the loue of
brethren, the loue of neighbours,
the loue of husbandes and wiues, &
and passing the loue of women and
all loues. For (saith *Esay*) can a woman
forget

betweene God and man.

forget her child? As if he shoulde say,
it is impossible. Therefore hee that
here speakest in the person of a Fa-
ther, and saith, *My sonne*, perswadeth
by all loues, and sheweth that what-
soeuer hee counselleth or reproo-
ueth, it is not of mallice, or enuy to
hurt vs, but of singular loue and care
to doe vs good.

We are further to consider of
two principall circumstancess: one
is of the person that speake these
words: the other is of the partie to
whom they were spoken. Now the
question is not of his fatherly affe-
ction ynto his children: for of that
we are persuaded: nor of his father-
ly authoritic ouer his children, for
that is graunted, nor of his chil-
drens duetie towardes him, for that
is acknowledged: but now the que-
stion of his person, and who it is,
that heere saith, *My sonne*, that hee
might be reuerenced: and who they
are to whom this title of Sonnes

Conclusions of peace

doth belong that they might not neglect to doe their dutie.

If thou knewst (saith the Lord Iesus to the woman of Samaria) who it is that saith unto thee giue mee drinke, thou wouldest haue asked of him, and hee would haue giuen thee water of life. So if wee knewe who it is that heere saith, *My sonne*, and giueth counsell like a father in matters of this life, we woulde aske of him, and he woulde giue vs counsell to eternal life.

Let vs know then who it is that saith, *My sonne*, whose voice is it? what, is it the voice of God or of man? is it from heauen or from earth, or from whence is it? For the better finding out of this point wee are to consider that as these names of Father and Sonne be often vsed in this booke of *Proverbs*, so they are not alwaies the words of one, and the selfe same partie. They are sometimes to be vnderstood of God and

of

betweene God and man.

of his Church : as in the i. chapter,
verse 8.

They are sometimes to be vnder-
stood of *Salomon* and the members
of Gods Church, as chap. 4. ver. 1.

They are sometime to be vnderstood ^{i Chro.28.9}
onely of *Dauid* the father of *Salo-*
mon the sonne of *Dauid*, as in cha.4.
verse 3.4. Sometime they are the
wordes of *Bethsheba*, *Salomons* mo-
ther vnto *Salomon* her sonne, as in
chap. 30. ver. 1. But most common-
ly they are the wordes of God and
Salomon togither, and are spoken to
the members of the Church in ge-
nerall, and so they are to be vnder-
stoode, when there is no manifest
difference, as there is in the places
before mentioned.

In this exhortation, these words
My sonne, are to be takē as the words
of God the common father of all
his creatures; but especially of his
Church in generall, and they are al-
so the wordes of *Salomon* a notable
instru-

Conclusions of peace

instrument in the Church of God,
My sonne, saith God, & my son saith
Salomon: for this is Gods worde,
though *Salomons* writing, because
Salomon writeth as the holy Ghost
inditeth, *My sonne*, saith God, by
the ministery of *Salomon*, naming no
body, because he speakes to euery
one that will follow his counsell, of
what nation, or of what countrie, or
of what language, or of what yeares,
of what estate and conditition soe-
uer he be, *My sonne*, saith *Salomon* in
the person of God, naming no bo-
dy, yet speaking to all that shal either
heare or read his writings, that at the
verie entrance, (the dores being of
loue) they may be in loue with the
whole frame of his counsell, & haue
a delight to dwell therein. *My sonne*,
saith God, by the ministerie of *Salo-*
mon, that wee might perceiue what
loue hee beareth to vs, and knowe
what dutie we beare to him: *My son*
saith *Salomon* in the person of God,
to

betweene God and man.

to teach all teachers with what affection to teach the Lords people, and to shewe all hearers what accompt they must make of their teachers. *My sonne*, saith God, to teach vs that all his care is to doe vs good; and if we follow his counsell, it is the better for our selues, hee is neuer the better for it: and therefore that all our care and studie must be to aduance him, and to direct all our actions to his glorie, as he hath directed his glorie to our good, So that these wordes *My sonne*, are to be considered after a double manner of speaking; First as spoken by God the first authour of them, next as proceeding from *Salomon* the minister of God, and so much briefly for the persons by whom they were spoke.

The persons which are called sonnes.

Now we are to consider of the persons that are called by the title

Conclusions of peace

title of sonnes, and because God is first in order , we will first see of whom hee speaketh , in this place, when hee saith, *My sonne*, for many be called the sonnes of God, in the scripture, and they are of three sorts, some are by nature the sons of God, some are by adoption the sonnes of God, and some for their excellencie, are called the children of God. By nature, none is the sonne of God, but Iesus Christ onely, who was begotten from all eternitie, of his fathers nature, and substance. By adoption all the faithfull are his chil-dren, whom God hath elected, be-fore all worldes, that he might call them in his time appointed by the lively preaching of the Gospell, and the effectuall working of his spirite in their hartes, vnto the blessed and certaine hope of eternall glorie, in the kingdome of heauen, being first iustified by the righteousnesse of the Lord Iesus christ, the naturall sonne
of

Ioh.1.14.
Pa.2.7.
Pro.8.25.

betweene God and man.

of God. These are called sonnes by adoption, or made sonnes, which before were no sonnes at all. As if a king should take in a begger, nay a traitor and make him his heire, euen so did God with vs, and such fauour did he freely shew to so many of the sonnes of *Adam*, as it pleased him to adopte, and to make his children, wherein appeared the wonderfull loue of God to vs ward, of which *S. John* speaketh, by way of administration, Behold, (saith he) what loue the father hath giuen to vs, that we should be called the sonnes of God, as if it were to be wondred at, and not to be expressed. 1. Joh. 3, 1.

The Angels are called the children of God. *Job 1. 6. & Job 2. chap. and 1 verle.* When the children of God stood before the Lord, Sathan came also and stood amongst them. &c. And they ate so called, partly for their excellēt state and condition, but principally, for their willingnesse and readines,

1603

*Concluſions of peace
to doo the will of God.*

Mal. 2. 10.

Esa. 64. 8.

Luk. 3. last.

Sometime also the Lord is called our father, in respect of our creation onely, as in Mat. 2. 10. Hau we not all one father? hath not one God made vs? and in Esa. 64. 8. But now thou O Lord art our father, we are the clay, thou art our potter, & we are the worke of thy handes. So Adam is called the sonne of God by immediate creation, in the 3 of S. Luke. the last verse. In this respect God is a common fathcr not onely to all his creatures in generall, but to the very reprobate also, for he created them also, and he made them good saith Salomon, but they found out many inuentions, but we shal never find that God vouchslated to call any reprobate in the scripture, by the name of his sonne. *Non tam præstanti reprobos dignatur honore.* He did never honour them with so excellent a title. Many are so called and so accoumpted amongst men, which doe iudge onely by the outward appearance.

betweene God and man.

appearance, but when they come before the Lord, whose waies are not our waies, and whose thoughts are not our thoughts, the case is altered. If any shall obiect and say that there is neuer a father without a childe, and that they be relatives, and therefore seeing as God is called a father of the reprobate, in respect of creation, the reprobate may at the least be called the sonnes of God, though they be not the sonnes of God, as the elect are: they are to know, that some are called fathers in the scriptures, Metaphorically, which were but the first inuenters of thinges, and in that respect they are called fathers, as *Iaball* the sonne of *Adah*, the wife of *Lamech* is called Gen.4.20. the father of such as dwell in tents, for he was the first inuenter of tents. And *Iaball* his brother is called in 21 the next verse, the father of such as play vpon the Harpe, and vpon Organes or pipes: shall we therefore call

Conclusions of Peace

call the tentes *Iabals* children ; or
must the organs and pipes be called
the sonnes of *Iuball*.

So God is called the father of the reprobate, because he first created them, but yet they can no more be called the children of God, than the tentes might be called the children of *Iabal*, or the harps and organs the children of his brother *Iubal*.

But when the scriptures do speak of God, as he is a father not onely by creation, but also by adoption, then is the title of sonnes also therewithal bestowed vpon those whom he hath created, because he hath also adopted them to be haires of his kingdome through Christ, but it is limited onely to the elect, which do receiue him by faith, as in *John* 1.12.
As many as received him, to thē he gave prerogative, to be called the sons of God.

So doth the Apostle Paul also restraine the title of Gods children onely to the godly. *As manie as are*

led

betweene God man.

led by the spirite of God (saith he) are
the sonnes of God. And because the re- Rom. 8. 14.
probate and all hypocrites wil boast
of the spirite, as well as the children
of God, as *Zidkiyah* said hee had *1.Kin.22.24.*
the spirit of God as wel as *Michaiah*,
therfore the scripture hath put a dif-
ference betweene the giftes of the
spirite, and the spirite of sanctificati-
on : for *Saul* may haue the spirite of *1.Sam.11.6.*
God, that is, some giftes and graces
of Gods spirite, as knowledge, iudge-
ment, courage, strength, pollicy, wil-
dome, wealth, &c. as the wicked
and thereprobate may haue , to
their condemnation, but the spirite
of sanctification or holinesse, which
worketh newnesse of life, and chan-
geth both the affections within, and
all the actions without , that is pro-
per onely to the elect children of
God indeed.

And least anie shoulde deceiue
themselues, The Lord Iesus hath
laid downe an euerlasting rule; By
B their

Conclusions of peace

Math. 7. 16. *their fruits you shall know them.* And
the fruits of the spirite (saith S. Paul)
Gal. 5. 22.
23.24. are these, Loue, Joy, Peace, Long-
suffring, Patience, Goodnesse, Gen-
tlenesse, Faith, Meekenesse, Tempe-
rance, &c. Against which there is no
law that is to condemne them: for
they that are Christs haue crucified
the fleshe with the affections and
lustes. But there is a kinde loue, and
joy, and peace, and suffering, &c. a-
mongst the children of darkenesse,
because Sathan in his members can
counterfeit whatsoeuer God doth
commaund, and there is amongst
the members of the Church malig-
nant in shew, whatsoeuer the church
of God militant haue in trueth, whē
Sathan doth change himselfe into
the likeness of an angel of light, it is
a hard thing to discerne the one
from the other: therefore hath the
Lord ioyned his word and his spirit
together, by which as by a true iuch-
stone, all false loue is discerned from
true loue: and all false peace and
false

betweene God and man.

false ioy , is tried from true peace
and true ioy , and so of the rest : and
therfore is the word called *the sword*
of the spirite, because it doth not try
nothing, nor worke any thing ordi-
narily but by the word of God. And
last of al, least Sathan should abuse &
delude the children of God , with
the manifold corruptions, imperfe-
ctions, and rebellious thoughtes of
their heartes , and make them con-
clude thereupon, that they haue not
the spirit of God. They are to know
that the spirite of God in the elect is
not alwaies felt in themselues , nor
perceiued in them by others in a
like measure, but it is in them as the
sunne, which sometime shineth and
sendeth foorth her light , dispersing
the clouds, and somtimes againe is
hidden vnder the cloudes . It is in
them as the ebbing and flowing of
the sea . It is in them as the waxing
and waning of the Moone. It is in
them as the fire when it is kindled,
and when it is raked vp in the ashes.

Ephes.6.17.

Conclusions of peace

And it is within them, as the sap of
the tree is in Winter and Sommer,
sometime in all the branches, and
sometime gone to the roote.

And as the elect are like Trees
planted by the waters side, which
doe bring forth fruite in due season:
so the same trees haue both a sum-
mering and a wintering: a spring
time, and a fall of the leafe: when
winter come they seeme as though
they were dead, but in summer they
shall waxe fresh and greene againe.
The fruits of the spirite in the elect
children of God, are likewise like
the fruit of the tree, which is first in
the sap only, then it commeth into
buds, and then into blossomes:
whereof some are smitten with bla-
sting, some are nipped with frost &
cold, & some are eaten with worms;
but if they escape al these, then from
blossoms they come to be appls: and
at the first they are green and louely,
and many doe lust to eate of them,

betweene God and man.

but they are still hard and harshe,
but in time they come to their full
growth. And when they are ripe,
then are they eyther shaken downe
with the winde, and swine deuour
them, or beaten downe with cud-
gels, and theeues do steale them; or
if they be fairely gathered, yet are
they pluckt from the tree that hath
borne them, then are they bought
and sold: whereof some perish, and
are cast out of dores; the fairest and
the sweetest, is brought either to fire
to be rosted, or to the boord to be
pared and cut in peeces, and so to be
eaten: then the tree is naked and see-
meth to be dead, but the next spring
doth fetch all againe. So are the
fruites of the spirite in the adopted
children of God, first in the
sap of faith only which is hidden in
the heart: then it commeth into
good thoughtes, then into good
wordes, then into good workes by
degrees: but many times they are

Conclusions of peace

nipped and smitten in the bud or in the blossome : that is either in thoughts, or wordes, that they neuer come into workes. The workes likewise of the godly are at the first faire and freshe, but yet hard and harsh : and when they are come to any perfectiō, they are either wind-shaken and devoured by beasts, or smitten with persecution : then are they bought and solde, and euerie man handleth them as they list. In a worde, the fairest, the pleasantest, and the best of our workes must be pared and picked for dainty mouths and queasic stomackes, and in the end consumed of all, and then are our labours come to their perfectiō, wherher they be of Church or common-wealth, and then doe many of Gods children thinke themselues naked and dead, but there is no cause why they should : for as all that fruit when it is so and so handled, doe prooue that sap is in the tree;

betweene God and man.

tree; so all the fruities of the elect, whether they perish in the bud, or in the blossome, or in the ripening, or howsoeuer they be handled: yet they proue that the sap of Gods spirite is in them, and the next spring of Gods grace will fetch all againe. But then they doubt of themselues because perhappes they haue not so much fruit as they had, or so much as others haue: but there is no cause why they shold doubt of thēselues: for though they haue not so much as they had, yet it is as good, and found as that which they had, it is not counterfeit and fained, but it is in trueth that which it seemeth to be, and so long they may care, but they neede not to feare the want of Gods spirite in them: for it is not so materiall, how much faith, or howe much zeale, or how much loue, or how much patience a man hath; but how good faith, howe good zeale, how good loue, & how good pati-

Conclusions of peace

ence a man bath: whether the faith, loue, zeale, &c. be true, or counterfeite, from the heart, or in hypocrisie, must be the question . That as men say of fruit, this is but little, but it is good; heere be not many of them, but those that are of them are verie daintie, they are right of such and such a kind. So the children of God may say, My faith is but little and weake, my loue is not so much as I would it were : my zeale is but little, and my patience is but small : but it is true faith, and true loue, and true zeale, and true patience, euен from the verie heart root without dissembling, O Lord increase it and strengthen it. And thus much for the difference betweene the children of God by creation only, and the children of God both by creation and adoption . And thus much of the spirit of God, both in the one and in the other.

Now let vs come to the matter
in

between God and man.

in hand. We haue heard who be cal-
led the sonnes of God. how this ti-
tle is giuen to the Lord *Iesus*, how to
Angels, and how to men hath been
also declared, but to imagine that in
this place it were spokē to the Lord
Iesus, were no lesse than blasphemy,
because he was euer without sinne,
and to enquire, whether it were spo-
ken to the Angels or no, were vaine
curiositie.

Now if it be man to whom the
Lord saith, *My son*, as it is indeede, O
Lord what is man, that thou doost
speak so kindly to him: or the sonne
of man that thou doest so regarde
him. Againe, if it bespoken to man,
how art thou O Man, gotten into
such fauour with God, which some-
times thou hadst lost? How happy
and honourable are those men,
which are the sonnes of God. But is
it spoken to me in deede: what, to
sinfull and miserable man? and are
the sonnes of *Adam* among the sons
of

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of God, as Saul was amongst the
prophets, is the prodigall son come
home againe? is it for him that such
costly robes are brought forth? and
is it he that his father went out to
meete, and so louingly embrased?
is this he whom he saluted with such
sweete kisses, and teares of ioy?
was it for him, that the fat calfe was
killed? and is all this feasting and re-
ioycing for his returne, as though
he had neuer offended? surely so it
should seeme. But what shall man
now giue vnto God, for so greate
loue and fauour, or how shall we
shew our selues thankfull, for such
kindnesse vndeserued? Surely this
is the Lordes doing, and it is won-
derfull in our eyes, but that our pro-
fit may encrease to the further in-
struction of our iudgments, and
comfort of our faith, we will by
the grace of God, set downe certain
pointes, to consider of, and by this
text to be examined. First we will
consider

betweene God and man.

consider how or by what meanes we are come into this fauour with God, and how we are come by the knowledge thereof. Secondly we will see the exellencie of the children of God aboue other men. Thirdly we will enquire what duety the children of God do owe vnto God their heauenly father, wherby they may shew themselues thankful for such fauour restored. Fourthly we will consider, why the Lord both here and els where useth these wordes, *My sonne*, Last of all we will see what may bee gathered frō them as they bee the words of *Solomon*.

How we are made the sonnes of God.

NOw touching the First point, if we be the sonnes of God, then God is our father, the church of god is our mother, the members of the church be our bretheret, and the kingdome of heauen is our inheritance. This purchase the father hath bestowed vpon vs, the sonne hath bought

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bought it for vs, and the holy ghost hath sealed vnto vs. Of this counte-
nant God is the author, the sonne of
God is the purchaser, and the spirite
of God is the certifier. It is freely
graunted, it is fully discharged, it is
certainely assured, and shall be for e-
uer possessed. This prerogatiue as it
is great, so the first cause thereof was
the infinite loue of God, in his son
Iesus Christ. It is the free gift of the
father, so saith the sonne, *Feare not
little flocke, it is youre fathers pleasure to
Luke 12.32. give you a kingdome.* It is the free gift
of the sonne, so saith the Lord Iesus,

*John 10. 27. My sheepe heare my voice and follow me,
28. and I give unto them eternall life.* It is also the gift of the Holy Ghost, so saith the prophet David, *Lord let thy*

*Psa. 143.10. good spirite lead me into the land of righ-
teousnesse, and therefore it is no way
merited or purchased by our selues,
while we liue, nor gotten by any
friendes for vs, when we are deade,
(as Papists teach) for nothing can be*

more

ad quod

betweene God and man.

more contrary than these, To haue
it of our selues, and to be freely gi-
uen of God.

The evidence or assurance which
we haue to shew for this priuiledge,
is Gods promise, which is surely ra-
tified in heauen, by the eternall de-
cree of the holy Trinitie, as it were,
by an euerlasting Act of Parlement,
neuer to be repealed, wherunto the
father, the word, and the spirite, do
beare sufficient witnesse, If there-
fore we receiueth the witnesse of men,
the witnesse of God is greater. The
recordes of this charter & promise,
are left among vs here vpon earth,
in the written word of God, contai-
ned in the booke of the old and
new testament, whereupon all the
faithfull must rely, as vpon their fa-
thers last will and testament, and
these we are al comaunded to search
because they beare witnesse of the
loue of God in Christ to our eternal
saluation. Therefore if any forsake
this

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this foundation, to build vpon re-
uellations and dreames, (as *Ana-*
baptistes do) or vpon mens traditi-
ons (as the *Papists* do) or vpon the
persuasions of their owne hearts (as
Atheists do) what do they els but
builde vppon the sands : The pro-
claimers and publishers of high pre-
rogatiue, are pastors and teachers
which are appointed to be ministers
of the Gospell, truly sent of God,
and lawfully called of Gods church,
whose badges are knowledge and
holines, whose feete are beawtifull,
because they bring the glad tidings
of peace.

The seales of this charter are ei-
ther outward or inward. The out-
ward seales are the Saeraments of
Baptisme, and the Lordes Supper,
duely administred according vnto
Christis holy institution . The in-
ward seales are two , one is the spi-
rite of adoption, which beareth wit-
nesse to our spirits that we are the
sonnes

Eph.4.11.12

Ier.23.32.

Esai.52.

Rom.8.16.

Esa.4.30.

betweene God and man.

sonnes of God, and sealeth vp our
heartes to the day of redemption.
The other is a good cōscience in all
thinges, desiring to liue honestly,
whereby we know that the spirit of
God is in vs.

Heb.13.12

The hand by which we receiue
it is faith, the closet wherin we keep
it, is the heart, and till the soule may
fully possesse it, she must lye at the
anchor of hope, and so much for the
first point.

*The excellencie, pleasures, and beautie of
Gods Children.*

NOw let vs take a little viewe of
the commodities and benefits
which belong vnto this charter, and
priuiledge of beeing the sonnes of
God , and then shall we see the ex-
cellencie and dignitie of Gods chil-
dren, aboue all other which be not
the children of God . Their excel-
lent estate and condition doth part-
ly appeare in the very names and i-
des

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ties that be giuen them in the word
of God, where they be called , the
citizens of the heauenly Ierusalem,
a royall priesthood,a kingly genera-
tio, the beloved of God, the spowse
of the lambe Christ, the signet of the
Lords right hand , the apple of his
eye, the annointed of God , the
riendes of God , the brethren and
sisters of the Lord Iesus,his loue, his
doue, and his vndefiled , the bodie
of Christ, the Lordes vineyard, his
holy ones , the saintes of God , the
seruauntes of the most high : and
that which passeth all the rest, the
sons and daughters of God . Now
(as David laid when he shoulde haue
married Saules daughter) Seemeth it
to you a light thing to be a kinges sonne,
1.Sam.18.23 seeing that I am a poore man , and of
small reputation : So seemeth it to a-
ny, a light thing to be sonnes and
daughters of God the king of all
kinges , seeing wee are sinfull men,
and of no reputation , but deserued
rather

betweene God and man.
rather eternall confusion.

It is a great matter (as it seemeth by *Davids* words) to be a kings son, but hee that is sonne and heire to a 1000.kingdomes, or 1000.worlds, if it were possible, cannot compare with the sons of God, if they were as naked as euer *Job* was, or as poore as euer was *Lazarus*. The sonnes of Princes are in great accompt with men, but the children of God are in accompt with God and man. The children of princes are attended vpon by noble men, and garded with strong men, yet both but me whose breth is in their nostrels, and their handes cannot accomplish the devise of their heart. The children of God are attended vpon by God himselfe, whose eye is alwaies ouer the righteous, and they are garded by the angels of God, who for their swiftnesse are said to haue wings, for their readinesse, they are said to stand in the presence of God, and *Psal.34:15.*

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a.Kin.19.35

for their strength incomparable, or
else aske Senacharib's host.

Psa.16.

The pleasures of the sons of men
are such as the worlde doth affoord,
carnall securitie, worldly prosperitie,
fleshly delightes, beastly sensualitie,
with pride & ease, fulnesse of bread,
and such like; the pleasures of the
childrē of God is such as the woild
can neithergiue nor take, as the loue
of righteouſnesſe, delight in the law
of God, patience in affliction, loue
of the saints which excell in vertue,
and such like.

The riches and treasures of the
ſonnes of men are golde and siluer,
houses and landes, lordships and
manners, rents and reuencwes, and
ſuch like, which theeuues may ſteale,
or mothes may eat, or rust may fret,
or fire may conſume, or water may
ouerflowe, or time may weare, or
death may end, but the riches and
treasures of Gods children are, the
word of God, Gods fauour, forgiue-
necſſe

betweene God and man.

nesse of sinnes , freedome from hell
and the diuel, liberty with the saints,
the spirite of contentation, peace of
conscience, continual ioy in the ho-
ly Ghost, and a kingdome of glory in
heauen, & such like, which no theefe
can steal, no rust can fret, no fire can
consume, no water can drowne, no
plague can infect, no time cā weare,
nor death can ende. The ornamēts
which the children of men haue to
commend them vnto the worlde,
they are of the worlde, and such as
the word doth like of, as gold and
siluer, silkes and veluets, iewels and
precious stones, sumptuous and rich
attyre, beautifull faces, comely bo-
dies, ripe wittes, smooth toonges,
&c. These are also bestowed vpon
many of Gods children, but they
haue better ornaments than these.
Their liues are adorned with holi-
nessc, and righteousnesse , with
virtue and religion, their bodies are
attyred with chastitie and sobriety,

Iob.29.14.

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their frontlets are modestie and shamefastnesse, their robes are grauitie and wisedome, their bracelets are mercie and compassion, their wordes are the wordes of grace, their lippes are the dores of knowledge, and their hearts are the store-houses of vnderstanding.

Before the world in themselues they are blacke, as though they had lodged among the pots, but before the lord, in Christ, they are white as

Cant. i. 4.

Cant 4.i. 2,

3, 4, 5, 7.

the Lillie, and comely, as the curtaines of Solomon. Behold (saith Solomon) the beloued of Christ is faire, yea behold shee is faire indeed, her eyes are like the doues, her haire is like the flock of goates, which looke downe from the mountaines of Gilead: her teeth are like a flock of sheepe, in good order, which go up from the washing, her lippes are like a threed of Scarlet, & her talke is comely, her temples are within her lockes, as a piece of Pomegranate, her necke is as the tower of David built for defence, her breasts

betweene God and man.

breasts are as two young Roes which are
twinnes, feeding amongst the lillies. She
is all faire, and there is no spot in her.

The loue of Christ hath threescore queens Cant.6. 7.8.
and of damseles without number, to
wait upon her, the dowe of Christ is a-
lone and undefiled, she is the only daugh-
ter of her mother, and she is deere to her
that bare her, the daubiers haue seene,
and coumpted her blessed, yea euen the
queenes and concubines haue seene her,
and they haue praised her, shee looketh
foorth as the morning faire as the moon,
pure as the sunne, and terrible as an ar-
mie with banners.

The rich Jewels of Gods chil-
dren are sweete fruites of the holy-
ghost, as loue, ioy, peace, long suf-
fering, meekenesse, patience, tempe-
rance, &c. for the spirit of God is in
them, which is a spirit of knowledge
and vnderstanding, a spirit of coun-
cell and courage, and a spirit of the
feare of the Lord, by which they are
led as by the hand of God, by it they

Gal.5.22.

Esa.11.2.

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stand as by the staffe of God, by it they are instructed as by the mouth of God, and by it they are corrected as by the rod of God.

For want wherof the sonnes of men are most miserable, when they seem to be most happy, their abundance seemeth nothing, their libertie is bondage, their peace is warre, their rest is sorrowe, their health is sicknes, and their life is death. Their laughter is but from the teeth outward.

Prou.14, 13

Dan.5.3,4.5.

Heft 7.

Prou.23.34.

Their feasts are like the feasts of *Balthasar*, and their honour is like the honour of *Hamam*. They feare any thing but not sinne, they loue any thing sauing God, they ioye in euery thing, so it be not goodnesse, like the swine which had rather wallow in the stinking puddles of mire, than in a sweete bed of Roses. They sleep as a drunken man in the top of ship mast, in a mightie storme, in the midst of the sea, their head is fraught with abundance of care, and their heart

betweene God and man.

hearte with continuall feare. Their foes they hate, their friendes they suspect, they trust no body, they haue no ioy of any thing they posseſſe, they are a burden to thēselues, their whole life is vanitie, and vexation of spirit; when sicknes cōmeth, they lye like blocks, they rore like Bulles, and they die like beastes, and as they serued the Deuill all their life time, so they looke euery houre when they shall goe to hell. But the children of God are most happie, when they seeme to be most miserable. Their peny seemeth a pound, their pound seemeth a 100 pound. In want they haue abundance, in prison they find libertie, in sicknes they haue health, in warre peace, in labour rest, in sorrow ioy, in death life, and after death, they possesse the kingdome of heauen. The reason is this, where the spirite of God is, there is perfect libertie, where a good conscience is, there is a conti-

^{2.}Cor. 3. 17.

C 4 nuall

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nuall feast, and where the light of
Gods countenaunce doth shine,
there is more ioye of heart, than
when corne, and wine, and oyle, is
encreated.

Psa. 47.

Mar. 2. 19. *Can the children of the wed-*
ding fast, while the Bride-grome is with
them? And can the children of God
miscarrie, while God their father is
by them? The loue of earthly fa-
thers is transitorie, and vncertaine,
like the loue of Saul to Dauid, but
whom the Lord loueth, he loueth
John 13. 1. *for euer. Worldly fathers do many*
times repent them of that which
they bestow vpon their children,
but the gifts and calling of the Lord
are without repentance. But what?

Rom. 11. 29.

do I goe about to set forth the hid
honours, the excellent state, and the
great priuiledges, of the children of
God? which are giuen and bestowed,
not according to the basenes of
our heartes and affections, but ac-
cording to the worthinesse and ho-
nour of his maiesy that adopteth?

Verely

betwene God and man.

Verely all that can be said of them,
is but a tast of them, and when we
haue done, we are to beginne a-
gaine, if we had the time of another
world, and the tonges of men and
Angels to helpe vs.

For who can measure the sea with
a spoone? who can put the cloudes
into a bottell? who can gather the
windes in his fist? who can number
the sandes by the sea shore, or who
can reach the depth of the sea with
his arme? let him that can do these
things come forth, and describe the
honours, the priuiledges, the riches,
the pleasures, and the felicities of
Gods children, which are such as no
eye hath seene, no eare hath heard, *1. Cor. 2.9.*
no tongue can vtter, and no heart is
able to conceiue.

*What accompt we must make of
Gods children.*

Bvt by this small tast we may learn
in what accompt to haue the chil-
dren

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dren of God, because God hath the
in so high accompt himselfe , for
shall not wee honour those whom
God doth honour ? shall anie man
hate those whom God doth loue?
or despise those in whom the Lord
doth take delight ? doe not we loue
them which loue our children, and
doe not our heartes and hands too,
arise against them which miluse our
children ? And shall not God who
exceedeth all fathers in loue, much
more loue those which loue his
children ? and shall not his heart
and hand too arise in his heauie
wrath and displeasure against such
as misuse his childrē, either in word
or deede ? If we loue anie man, we
loue his children also , and for his
sake we make much of them. If wee
loued him which begat (saith S. Joh.)
wee would also loue him that is be-
gotten : That is, if we loue God, we
will loue the children of God, be-
they never so poore and base in the
eies

between God and man.

cies of the world . Therefore if wee loue not Gods children , wee loue not God himself , and if we loue not God, we hate him , and if wee hate him, how shall he loue vs ? Alas to let passe the murtherers and persecuters of the saints of God in other countries; how do we thinke to answere our rashe iudging and hastie condemning, our vnchristian mocking and taunting , our priuie nipping, or bitter iesting, our vncharitable censuring, and our hard dealing which we vse one against another ? and yet all professing one God, one father, one sauour, one religion, and all looking for one kingdome . Are we not all the sonnes of God , and children of the most high ? How is then that one doth hate and hunt another, as though we were beastes, or rather fiends of hell ?

When *Josephs* brethren sold their brother *Joseph*, they thought neuer to see him more; much leſſe did they looke

Gen.37.

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looke to be told of their crueltie
from his owne mouth , but least of
all did they dreame of any such mat-
ter when they should go to Aegypt
for vittaile so many yeares after : but
yet so it fell out contrarie to all their
expectations: And when they heard
him say , (which was a ruler in Ae-
Gen. 45. 3. gypt) *I am Joseph your brother whom*
4. you sold, they looked one vpon ano-
ther, as men amazed, but could not
tell what to say for themselues, such
shame and cōfusion did couer their
faces , such feare and dread was on
euerie side : and their owne consci-
ences within them were a thousand
witneses against them. And is it not
so with vs, when we do euill intreat
our brethren, do we not thinke that
we shall never see *Joseph* more ? but
we are deceived : for *Joseph* our bro-
ther shal appeare, not in Aegypt, but
in heauen, to our shame and confu-
sion, if we repent not.

A&E. 6. 15. *Stevens persecuters shall see the*
school face

betweene God and man.

face of Steuen, as the face of an Angel. The rich glutton shall see *La. Luk. 16. 23.* Zarus in *Abrabams* bosome, when hee himselfe shall lie languishing in hell tormentes. The Iewes which crucified the Lord of glorie, shall one day look vpon him, and see him in glorie whom they pierced. And *Zach. 12. 10* they which now set Gods children at nought, because they are young men, or poore men, or more zealous, or more religious, or are not so prophane as themselues, or will not run with them to the same exceilse of riot, shall one day see them set vp. *Math. 19. 28* on thrones to iudge the nations, and them which hated them.

Then shall the righteous stand in great boldnesse, before the face of such as haue tormented him, and taken away his labors. When they see him, they shalbe vexed with horrible feare, and shalbe amazed for his wonderfull deliueraunce. Then they shall change their mindes, and sigh for *Wis. 5. 1. &c.*

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for grieve of minde , and say within themselues, This is hee whom wee sometime had in derision , and in a parable of reproch, These are they whom we called tooles and asses, puritane knaues, & beggerly rascals, This is he whom we hated, whom we molested, whom we slandered. On the other side also, This is he, (shall some say) whom we in the top of our owne conceit, condemned for a time-servuer, and a formalist. This is the Church whom we schismatickes tooke for no church at all, but in the pride of our heartes, and in the furious spirite of a prepostorous zeale wee counted no better than Sodom, than Aegypt, than Babylon, than Baalamites , & not worthy the name of a church. Then shal many prophane men say, We fooles thought his life madnesse , & his end without honor. How is he counted amongst the children of God, and his portion among the saints? Full little

betweene God man.

little do many thinke of this alterati-
on, and howe soone it may come
who knoweth? Last of all, whosoe-
uer looketh for heauē after this life,
must while hee liue make much of
such as feare God, saith the prophet,
he doth not say if they be rich, or if
they be in authoritie, or if they may
pleasure thee, or if they be merrie
companions, &c. But if they feare
God, we must make much of them,
whether they be poore or rich, whe-
ther they go in veluet or in sacke-
cloth, whatsoeuer they be by occu-
pation or profession, or whatsoeuer
we be our selues: for the poore re-
ceiue the gospell, saith our sauour, Luk.7.22.
that is, the poore are rich, if they be
godly. And so much briefly for the
excellencie of Gods children.

The duetie of Gods Children.

Now let vs see what God requi-
reth of his children, whereby
they may in some poore measure
shewe

Psal.15.4.

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shewe themselues thankefull to his
Maiestie, for this excellent estate
whereunto he hath called them.

Luk. 12.48. As their dignitie is great, so their
duetie must needs be great, because
much is required, where much is
bestowed. Therefore looke howe
many titles, so many ducties; howe
much honour, so much obedience;
and looke how much the Lord hath
abased himselfe to aduance vs, so
much are we againe bound to abase
our selues, that wee may aduaunce
his glorie, like *Abraham*, who the
more familiarly the Lord did talke
with him, the more humbly hee did
cast downe himselfe in the feeling
and acknowledging of his own vn-
worthiness. But what doth God re-
quire? or what shall we doe? *If I be
your father*, saith the Lord, *where is
my honour*. Then honour is required,
and God looketh to be honoured
of his children. Honour thy father
and thy mother, saith the comman-
dement

Gen.18.27.

betweene God and man.

dement, that is, heare them and regard them, reuerence and obey thē, feare them and loue them, mantaine them and their credit to the vtmost, defend their persons , and their honest quarrels , and take their part against all that rise vp against them. If such honour be due to our earthly parents, which are but instrumentes of our good vnder God , what honour is due to our heauenly father in whom our Parentes and we doe liue , and moue , and haue our be-
Act.17.28.
ing.

Euérie one will say that God is their father, and they are Gods chil-
dren, God forbid els they say , and yet many of them care not how little they heare his worde except they may heare when they list , or from whom they list : Some say, vrge do-
ctrine, let application alone : some say, teach maners , but let doctrine alone; and some care for neither of both: some say preach mercie, & not

D iudge-

Conclusions of peace

judgement, we will heare the Gospel, but not the lawe, and some are indifferent what they heare, so that it doth not touch them. And most men are like *Ezechiels* auditors, that do heare as the people vse to do, but with their mouthes they iest it out, and as much reckoning doe they make of the preacher & his sermon, as they doe of a fidler and his song, and not so much: for they will giue him the hearing: but they meane to doe stil as they did, say God what he wil. What do these men say in effect but thus much? O Lord we are content to be children, and thou shalt be our father, so that we may haue what we will, and say what we will, and do what we will: like *Naash* the Ammonite, who would make a couenant with the men of *Iabesh Gilead*, vpon conditiō that he might put out all their right eies, and bring all that shame vpon Israel.

1.Sam.ii.2. But what saith the Lord? If I be your

betweene God and man.

your father, where is mine honour? to shewe that they cannot be the children of God, which would so dis-honor him, and bring such a shame vpon him: therefore where is my honour saith God, if you be my children? In effect it is as much as if he should say, Why doe you not li-sten to my commandements and o-bey them. Why do you not receiue my instructions, and beare my re-prehensions. But (as though I had no authority ouer you) will you cast off the yoke of my gouernment? as though you were wiser than I, will you cast behinde you all my coun-sels? As though I knew not what I did, will you censure and controll me and my waies? will you appoint me how I shalbe worshipped? must all be as you will? *Hiccene bonos qui debetur mihi?* doe my children thus honour me? or am I a father vnto such children? No saith the Lord, I am no father to such, except you wil

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Deut.6.

regard all my counsels, and obey all
my lawes, and that continually at all

Psal.119.46. times, and faithfully in all places, and
constantly before all persons, and
wisely according to all circumstan-
ces, you do not yeeld me that honor
which is due vnto me : therefore
strive vnto this, or els call me no
more your father.

Neh.6.11.

Now if wee could remember al-
waies with what titles of honor the
Lord hath honoured vs, it would
make vs ashamed to ierue the world,
or the deuill, or our selues in anie
thing. When some went about to
persuade *Nehemiah* to flic, hee (be-
cause he was a Magistrate) answered
and said, *Should such a man as I flic?* So
when Gods children are tempted
by the world, or by the deuill, or by
their owne heartes to commit anie
sinne, or to go against their owne
consciences in any thing : Let them
say as *Nehemiah* saide, Shall such a
man as I yeeld? shall the sonnes and
daughters

betwecne God and man.

daughters of the most high be so
baſe minded, or so beastly affected?
No, be ye holy, for I am holy (ſaiſt the
Lord) to ſhew that vnholinesſe doth
no more become the Children of
God, than God himſelfe: how doth
it then become the professors of the
Gospell to be blaſphemers of their
fathers ſacred name, or to bee com-
mon ſwearers, or liers, or drunkards,
or whorinongers, or vſurers, or pro-
phaners of the Lordes Sabboths?
Then ſay thus with thy ſelf; Should
I be couetous, or malitious, or en-
uious, or proud, or diſdainfull, as
though my father were ſuch a one,
and loued ſuch things? Should I be
familiar with Athiſts, or Papiſts, or
Belly-gods, or ſcoffers at religion, as
though they wer my fathers frends,
when they bee his deadly foes?
Shoulde I carry two faces in one
hood? Should I ioyne handes with
the eneimies of God againſt his ſer-
uants and miňiſters? Should I ſtop

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my eares when God speaketh : shall I disobey , when God cōmandeth ? shall I venture when God forbideth ? shall I presume when God threatneth ? and shal I distrust when God promiseth ? Is this a life for the seruauntes of God , if not for his seruauntes , much lesse for his children . If the children of God doe thus lead their liues , how doe the diuels chil- dren liue ?

A heathen man being asked , why he did weare such a long bushie beard , he aunswered , that so often as he beheld it , he might commit nothinn vnworthie the grauitie of the same , he would not be like a Tauerne with a bushe at the dore , and no wine within . So now , if any man aske vs , why God hath giuen vs the titles of Gods children , and why we are called christians , the church of Christ , the spouse of Christ , Citizens of heauen , and by such like names , of loue and ho- nour

betwene God and man.

nour, let vs aunswere (as he did) that so often as we remember our names and our titles, we might cōmit nothing vnworthie the grauity and maiesty of the same. And that is one speciall reason why euery man hath his name giuen him in his baptisme, that so often as we are called by our names, we might cal to mind our baptisme, and what we promis- Note.
ed there? It shuld seem that the papists, & some Protestants too, which be popishly affected, do not remem- ber what titles they haue, nor by what names they are called, and therefore they must haue puppits and images in their churches and houses to put them in mind of their duety to God, so some mens reli- on and holinesse is all in their titles of Gods children, and in the names of Christians, which onely they re- taine, when all Christianitie is bani- shed, and is not this a shame for the sonnes of God?

It

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It is counted a shame for a citizen
to go like a courtier, or for a courtier
to go like a carter, but if a man put
on womans apparrell, or a wo-
man put on mans apparrell, that is
Deut.22.5. an abomination. And shall it not be
a greater shame, for the Citixens of
hcauen, to go after the fashion of
the Courtiers of hell? And if it be
an abomination for a man to go in
womans apparrell, what an abomi-
nation is it before the Lord, for the
children of light, to put vpon them
the workes of darkenesse, and to cou-
uer thēselues with iniquitie as with
a garment? and for the sons of God
to go in that apparrell which doth
belong vnto the childrē of the deuil.

When the Lord of life was put
to death, there was darkenesse vpon
the face of the earth, the vaile of the
Temple rent, the graues opened,
and the dead arose, and went forth,
with other things which were seene
afore, at the sight whereof the very
ente-

between God and man.

enemies of Christ which watched him, were afraide for that they had done vnto him, yea they were constrained to confesse and say, *Doubtless this man was the sonne of God.* So if we be dead with Christ our head, vnto sinne, as he was dead for our sinnes, there will follow a wonderfull alteration in our liues. There will appeare such zeale in professing the Gospell, such pittie in releueing the poore, such patience in bearing the crosse, such faithfulness in performing of promises, such charitie in iudging our brethren, such cōpassion in condemning malefactors, such loue in reproouing of faultes, such mercie in forgiuing offences, such sinceritie in worshipping of God, such constancie in defending of the trueth, such watching ouer all our waies, and such wisedome in winning men to God, that our very ennemis which before did mocke vs, hate vs, and persecute vs,

shalbe

Mat.27.54.

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shalbe constrained with shame e-
nough to say, These were no doubt
the children of God, these were
good men, these were true profes-
sors indeed: for such fruites and ef-
fects doe follow their profession, as
are not commonly seen in the liues
of others.

Wherefore, to conclude this
point. Let not the king go like a Ke-
sar: Let not the captaine runne a-
Iud.9.9.15. way like a coward: Let not the tree
loose his fatnesse, to do as the bram-
ble would doe. And let not a chri-
stian liue like Antichrist: Let not be-
leeuers liue like infidels, nor let not
the sonnes of God liue like the souns
of Sathan: But, as in our houses, as
in our apparell, as in our feastinges,
as in our furniture, in euerie thing
els, we striue to haue matches, and
all our thinges suitable. So likewise,
let vs striue to haue our titles, and
our liues, our names and our quali-
ties, our profession and our practise
suitable

betweene God and man.

sutable and answerable the one to
the other. Finally, let euerie one
that calleth God his father, in the
name of the Lord Iesus, depart from
iniquitie, least heereafter the Lord
Iesus bid him, depart with the works
of iniquitie. Heere be two depar-
tinges. If we take the first now, we
shall be free from the other heere-
after: but if we will not heare nowe
of a departing from iniquitie, which
we ought, we shall heereafter heare
of a departing with our iniquitie,
which wee would not. The first is
somewhat painfull, but it is infinitely
gainfull. The second is most feare-
full, and for euer intollerable. And
thus much of the duetie of Gods
children in regard of their titles.

Nowe let vs see why the Lord
both in this place, and so often in
this booke of Prouerbes, doth vse
these wordes, *My son*, as also, why he
doth not say, *My sonnes*, in the plu-
rall number, seeing hee speakes to
all

2. Tim. 2.19

Mat. 25.41.

*& 7.23.
Luke, 13.27.*

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all the church in general; but, *My son,* in the singular nūber, as though he spake but to one alone, that so we may make that vse of thē, for which they were left vnto the Church.

And least wee should thinke this to be more than neede, wee are to knowe, that as the holiest speaketh nothing in vaine, so doth hee not speake anie worde at all aduenture, but in singular wisedome, and in most excellent order hath hee handled euerie Treatise, and placed euerie sentence, euerie word, and euerie letter. To great purpose it isdon, and ought accordingly to be considered: for, when heauen and earth shall passe, not one iota or tittle of Gods word shall passe: but euerie worde of God endureth for euer, and shall remaine as faithfull witnesse in heauen, either with vs, or against vs in the day of the Lord: Then shall all Gods argumentes, and reasons, and persuasions be cal-
led

Matt.5.18.

Psal.119. 89

betweene God man.

led foorth to giue euidence against vs if they doe nothing preuaile now. Then shall euerie word of admonition, and euerie worde of threatening, and euerie word of loue, and kindnesse, and euerie title of honor and dignitie come forth, and plead hard against all such as haue turned the deafe eare vnto them: yea they shall also crie loud for vengeance vpon all those men which either in worde or deede, haue offered them anie disgrace, especially amongest their friendes vpon the face of the earth like strangers of an other countrey, when they catch their forraigne ennemis within their owne liberties, for euerie worde of GOD is sent from heauen by God, as Embassadours of a farre Countrey one after another to deale for God. Therefore it shall be wisedome for vs to regard them now and to giue them good entertainment, while they remaine amongst

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amongst vs, or els when we trauaile
into their country where they dwell
(which will not be long) and think
to find reliefe at their handes , they
wil then serue vs, as we serued them,
and put vs in minde of our discour-
teous dealing against them, when
they were amongst vs, as *Joseph* told
Gen.45.3,4. his bertheren of their crueltie, a-
gainst him, when they went into E-
gypte, for succour, where he bare
rule, and they had nothing to doe,
then were they both afraide and a-
shamed, and so shall we be too, if we
doe not repent.

Well go to then , we will not
lightly passe ouer this preface, as we
haue don, as if they were but words
of course, for there is more in them
then we thinke there were, for in
deed, there is more contained in
these two wordes, *My sonne*, than
(some thinke) can be gathered out
of two chapters, yea ij books. I will
not say the whole booke of God,
but

betweene God and man.

but let vs see, why the Lord vseth to speake so vnto miserable men, and why he speaketh in the singular number, as to one alone, when that which he saith concerneth not only one man, but the whole church of God, that we may also vse them to that ende, for which they were set downe.

Surely the Lord of mercy, (knowing whereof we be made, and seeing that we are but dust, full of weaknessse and corruption) frameth himselfe in his worde to speake accordingly. And albeit, he sometime vttereth himselfe in fearefull wordes of might and maiesty, to shewe his power and soueraigntie ouer vs, yet sometime againe he speaketh as a tender father, alluring his children with sweet wordes of comfort, and encouragement, for if mount Sinay should still smoke, and burne with fire, Israell would die for feare. If Moses should not couer his face with

Psa. 103. 14.

Exod. 20. 19.

Exod. 34. 30.

33, 35.

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with a vaile when he cometh from talking with God, they wer not able to behold him, If the Lord of hosts should alwaies send strong windes before him, to rend the mountains, and to split the Rockes in pieces, *Elijah* himselfe durst not come out of his caue, but if a still and a soft voice come after the winde, the earthquake, and the fire, then will
1.King.19.11 *Elijah* beginne to peepe out, and
12,13. boldly to stand vp, but he will not go beyond the entring of the caue, as bold as he is, and his face must be couered with his mantle too.

Here therefore, and often in this booke, the Lorde of heauen and earth, speaketh no otherwise, vnto his church than a father doth to his child, *My sonne*, (saith he) yea he taketh vpon him the person of a father, and speaketh like a father most louingly, kindly and alluringly, saying *My sonne*, partly to persuade vs to heare our duetie, partly to encourage

betweene God and man.

courage and confirme vs in the discharge of our duetie, partly to comfort vs, when we be in troble for doing our duetie, but principally to teach vs, that whatsoeuer obediencie we yeeld vnto God, wee must performe it with a sonne-like affection, and whatsoeuer fauour God sheweth vnto vs, it commeth from a fotherly compassion. And lastly that al our obedience is accepted of him, and all his loue, is bestowed vpon vs, onely because wee are his chil-dren in Christ, but for no cause of worthinesse that is in our selues.

So that these wordes, *My sonne*, (proceeding from God to men) are words of persuasion, they are words of encouragement, they are wordes of comfort, and they are wordes of instruction: They are in a word like the tree of life (in the Reuelation) that beareth a welue manner of fruit, euerie moneth; whose very leaues do serue to cure the Nations. Reu.22.2.

E

If

Conclusions of peace

If any shall say, Can all this come out of these two wordes ? I say to them , as *Philip* saide in another case to *Nathaniel*, *Come and see.*

Ioh. i. 46.

But are they not of power sufficient to persuade ? Surely where the spirite of grace is, they are sufficient: for, when nothing can preuaile with a childe, the loue and authoritie of his father shall preuaile with him : especially, if the thing be honest and lawfull which is commanded. One word of his fathers mouth shall persuade more than 1000. of another.

How these wordes, My sonne, do serue to persuade, and to moue affection.

Now our heauenly father commandeth vs nothing but things honest & lawfull, neither can he command any thing els ; for it is against his nature: but our rebellious hearts naturally doe go against the hearing of them : therefore wee had need of some oratour to persuade vs, and that might vse some good argumentes

betweene God and man.

mentes and strong reasons to moue our affections. The Lord doth therefore become that Oratour himselfe, but all the fine eloquence, and al the strong argumentes by which hee would mooue affection, are in these wordes, *My sonne*, as if he should say, If thou wilt heare no bodie, O thou rebellious person, yet thou wilt harcken to the voyce of thy father; if thou wilt not regard thy Father which begat thee, and brought thee vp, whom wilt thou regarde? Thy father speaketh, heare him. I loue thee with a fathers loue, therefore heare, I haue a fathers authoritie ouer thee, therefore heare mee: I haue a fathers interest in thee, therefore regard what I say: I haue a fathers care ouer thee, therefore giue eare vnto me. If thou be my sonne, heare me, and if thou louest me as I loue thee, heare mee. If thou hast felt the power of my loue, if thou haue tasted the sweetnesse of my

E 2 . . . loue,

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loue, If thou haue known the greatnesse of my loue, which I haue shed abundantly vpon thee, when I gaue Iesus Christ for thee, I know thou wilt not stoppe thy eares, but wilt both regard me and obey me, whatsouer reasons or persuasions thou hast receiued, or maiest receiue of the worlde, or the deuill, or thy owne false heart, to the contrarie. Nowe when the Lorde woulde speake all this in one worde, hee sayth, *My sonne* : Therefore let vs remember that GOD calleth vs sonnes, and wee call him father: for wee say, *Our father, &c.* and it sufficeth. Nay more (saith the Lord) Remember that I call thee not onely a sonne, but my sonne: and remember that thou haue not onely a father, but that I am thy father, no man, nor Angell, nor anie person of meane estate, but the almighty God of heauen and earth, the King of kinges, and Lord of lords, euen the

betwecne God and man.

the King of glorie, and the Lord of hostes, mightie in battaile, whose glorie is infinite, and his Maiestie is incomprehensible, who filleth the earth with the riches of his mercie, whose wisedome, power, and goodnesse doth shine in euery part of the worlde, who telleth the Starres, and calleth them all by their names, whose dwelling is in the Heauens, and the Earth is his footstoole, at whose presence the Heauens and the Eirth are mooued, and melted, cuen such a one is thy Father, and if thou wilt not be mooued when suche a one speakest and calleth thee his Sonne, then it goeth hard. Remember againe that I am thy father, and such a one doth call thee his sonne, as might haue forsaken thee for euer, but hee did not, he could haue destroyed thee in thy sinnes, but he did not: hee could haue made thee a prey to the deuill, but hee did not:

Psal.24.8.

Psal.104.24
Psal.8.1.3.

Psal.147.4.9

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hee coulde haue plagued thee with infinite plagues, but hee did not, he coulde haue shut vp thy bodie and soule in the chaines of darkenesse, in Hell fire for euer, but hee did not. Againe hee was not bound to make thee his son and heire, yet he did it : he was not compelled to spare thee, yet he did it, he sawe no reason why he should blesse thee so many ways, yet he hath blessed thee manie waies : thou couldst not persuade him , yet hee was persuaded : thou hadst nothing to say for thy selfe , yet hee was satisfied : thou wert his ennemie , yet hee became thy friend: in a worde , thou wert the childe of the Diuell , and the heire of endlesse perdition, yet hee made thee the childe of God , and an heire of euerlasting saluation, such a one is thy father : therefore if thou contemnest the wordes of such a Father , remember whom thou contemnest. I coulde presse thee

betwene God and man.

thee with my power, but I doe woo thee by my loue . I might haue displaied my flagge of defiance against thee, and haue saide my rebell ; but loe, I haue put out a flagge of truce, and displaied my colours of loue, when I call thee *My sonne*, Remem-ber this, *My sonne*, and be persuaded. Thus wee see howe the Lord doth as it were adiure vs by the loue, and authoritie of a father , and by the loue and duetie of a sonne, to heare his word, and obey his com-mandementes.

Therefore doe these two words, *My sonne*, runne from one to another so often in this booke of Pro-uerbs, whatsoeuer matter almost he hath in hand. *Father and Sonne*, must go before as common Oratours to get attention, and to mooue affecti-on : to shew vs that if anie thing will draw a man to God, it is the feeling and consideration of his loue in Christ : and hee that will not yeeld,

when

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when hee is thus charmed, will hee
euer be wonne? And hee that shall
runne from God, when hee seeth
the white auncient, with the co-
lours of mercie and fauour dis-
plaied, when wil he come and hum-
ble himselfe to God?

Prou.22.1.

Therefore *Salomon* saith, That lo-
uing fauor is aboue gold and siluer:
meaning, that it is not onely more
worth, but that it is of greater force,
and will bring greater matters to
passe, and yet we know that money
will doe much: but is not the kings
fauour without his paie, better than
the kings paie without his fauour?
and what good shall the goodes of
his subiectes doe him, without their
heartes and good will?

1.King.12.7.

This knew the old counsellers of
Salomon well enough, and therefore
when *Rehoboam* (who succeeded *Sa-
lonon*) asked them, what course he
should take, to winne the heartes of
the people, they gaue him counsell
to

between God and man.

to speak kindly vnto them at the first
and they would be his seruantes for
euer, meaning that some token of
loue, or shewe of a kind affection
towardes them, would more pre-
uaile with them, than any thing els.
Shall the hope of *Rehoboams* loue
make his subiects serue him for e-
uer, and shall not the assurance of
Gods loue make vs serue him, for e-
uer? Shall the kind words of *Rehobo-*
am the king of *Israel*, win the heartes
of his people for euer, and shal not
the kind wordes of *Iehouah* the king
of heauen and earth, win the hearts
of his people for euer and for euer
vnto himselfe? besides that *Reho-*
boam had neede to speake kindly to
his subiects, or els it is the worse for
himselfe, *Iehouah* needeth not to
speake so, for if we neuer loue him,
it is not the worse for him, but for
our selues, yea if we be righteous,
we are righteous for our selues, and
if we all perish, God wil not loose a
whit

^{Job.}

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whit of his glory, shall we not then
listen vnto the Lord when he spea-
keth so kindly vnto vs, and hath dis-
played the flagge of Truce, with,
My sonne, the badge of loue vpon it.
When God commaunded *Abra-*

Gen. 22.3. *ham to sacrifice his sonne Isaac, he was*
10, 12. *ready to do it. So deare was the loue*

of God vnto him, but if all the
world besides had persuaded him
therewnto, he would neuer haue
yeelded. God doth not commaund
vs to sacrifice our sonnes, but our
sinnes, least they sacrifice vs, now
if we thinke our selues as much be-
*holding to God as *Abraham* was,*
we wil not spare them, though they
be as necessarie for vs, as our right
hand, or as profitable vnto vs as our
*right eye. If *Judas* had been the child*
of God, as he was the child of per-
dition? would he haue sold the loue
of Christ for 30 pieces of siluer? no,
nor yet for 30 thoufande worldes,
but so it is with all Hipocrites, and
repro-

Mat. 27.

1.1

betweene God and man.

reprobate persons, (which are best knowne to the searcher of hearts.) They cannot be periuaded, that God is their father in Christ, their spirates are not assured by Gods spirit, that God doth loue them. They conceiue of the Lord, as of their enemie, and therefore as they could neuer feele the sweetenesse of Gods loue, in their soules, so they can neuer afford him their loue in their liues. Whervpon it commeth to passe, that the least temptation in the world, the least feare of mans displeasure, and the least shew of pleasure and profit, doe easily persuade them to doe any thing against god, against his glory, against his word, and against his seruantes, as *Baalam* did, who serued for the wages of iniquitie.

Num. 23.

But the faithfull indeed, hearing *Iud. ii.*
God calling them his sonnes and his daughters, (hauing the spirit of sanctification , to assure them of their

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their adoption, they (I say) do fall into the reckoning of Gods vnspeakable loue in Christ, vnto them, (howbeit not all at one time, nor alwaies alike) & he that is not now, may be hereafter, but when they consider of it indeed, they do therewithall resolute with themselues, (in token of thankfullnesse) to serue the Lord, in righteousnesse and true holines all the daies of their life (yet still depēding vpon God by prayer) and herein (through Gods grace) they are resolute, whatsoeuer dislike of men or hinderance in the world or daunger to their owne liues, they might purchase for their labor. And thus wee see, what an Orator the loue of God is. Therfore when the Lord saith, *My son*, let vs looke for no more eloquēce, to entice vs, nor reasons to persuade vs, for heare is eloquence inough, & reasons inow, and learning inough, and fathers inow to persuade any man that hath

betweene God man.

hath the spirit of God in him, and whosocuer doth not find the cords of Gods loue, and authoritie strong inough, to knit his hearte vnto the statutes of the Lord, he hath good cause to suspect himselfe as yet, that he is not the child of God.

*Why, My sonne, in the singular number,
and not my sonnes.*

Now we will see, why the Lord saith not *My sonnes*, in the plurall number, seeing as he speaketh to all his childrē, but *My sonne*, as if it concerned but onely one body. This is partly for the particular encouragement and confirmation of euery one in his duety, and partly for the particular comfort of euery one of Gods children, when he shall be troubled for doing of his duety, for when the Lord in particular shall giue euery one his charge, then if any man be offended at him, he may shew his warrant, and say thus, Sir the

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the Lord did not speake generally to all, least one should post it off to another , but he speaketh particularly to me, aswell as to another, and therefore I am discharged : for when the Lord speaketh indefinitely meaning none, he excepteth none. But in this particular kind of speaking, the Lord doth binde euery one of his children in particular, wholy to serue him, and none els, so therewithall he giueth vs to vnderstand, that he hath a speciall eye and fatherly care ouer euery one in particular, that is his childe, and will surely protect and defend him as his childe against all annoiances whatsoeuer, than the which there can be no greater comfort, whensoever the crosse shall come.

But we will first see , how they doe binde vs wholy to God, and afterwarde we will see how God hath bound himselfe to vs and euery one of vs, if we be all his children, as I hope

betweene God and man.
hope we be.

Some thinke it lawfull to serue
God and the worlde too, to be of
this Reiiglon and of that Religion
too, to goe to Bethell the house of
God and to Bethauen, the house of
Idolitrie. To goe with *Barnabas* and
Barrabas, and to ioyne with *Simon*
Magus as with *Simon Peter*, & think-
ing themselues sufficiently dischar-
ged, if they serue God a little now
and then, or if they keepe their con-
sciences to themselues, and giue
God their heartes, like Protestantes
at large, which thinke they need not
heare a sermon, because they heard
seruice, or they need not come in
the after noone, because they came
in the forenoone ; or like the most,
which think, when they haue heard
a sermon, they are then at libertie
to do what they will, or like those
men, which will heare a Masse, and
worshippe the crosse at the least,
in other countries, that they may
get

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get commodities thereby, but they will keep their consciences to them-selues, as our church Papists doe here amongst vs but all these men are deceiued for no man can serue ij.maisters. Therefore my good brother when any such temptations do beginne to fawne vpon thee. Remember that God doth here call euerie particular member of the church, his sonne, and to thee therefore he saith, *My sonne*, as if hee should say, None may haue any interest in thee, but I. Thou art mine, thou art not theirs, Thy creation is wholly mine , thy redemption is wholly mine, & thy preseruation is wholly mine, and therefore I looke that thy obedience, and thy seruice, and thywor ship, and thy bodie, and thy soule , and all should be wholly mine.

And good reason, for do we not owe all to him of whom we haue receiued all? Of God we haue received

betweene God and man.

ued all that we haue: for in him we
liue, and moue, and haue our being: Act. 17.28.
doe we not therefore owe him our
life our mouing, and our being, euē
whatsoeuer we are , or whatsoeuer
we haue? And is it not reason that if
a man hath bought a thing wholly,
and wholly paid for it, that he shuld
haue it wholly to himselfe? howe
much more ought the Lord to haue
the whole seruice both of body and
soule, seeing hee hath bought all,
and paid for all? Therefore nowe,
we are no more our owne men, but
the Lords: therefore hee saith, *My
sonne*, As if he shoulde say againe; If
thou hearkenest to anie, hearken vnto
mee: if thou beleueuest anie , be-
lieue me: if thou louest anie , loue
me: if thou fearest anie, feare me : if
thou obeiest anie, obey me : if thou
standest for anie bodies credite or
glorie, stand for mine : If thou doest
praise anie bodies workes , praise
mine: and if thou returnest thanks-

F

giuing

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giuing to any, returne them to mee,
and to my vse onely : for now , by
vertue of the league and couenant
wherinto thou and I be entered, thy
hearing is mine , thy faith is mine ,
thy loue is mine, thy feare is mine ,
thy obedience is mine , thy praises
are mine : in body and soule, and in
euery part and member therof, thou
must be wholy mine, and no bodies
else, and therefore remember, that I
do not call thee, Our son, as though
some other were my partner in thee,
Esay 48, 11. but I call thee , *My sonne* , because I
will not giue my glorie vnto any o-
ther.

Icb.31.10.

Wilt thou bee content that thy
wife (as *Job* sayth) shall *grind* vnto
another, when she is married wholy
to thee ? Thou wilt not . And will
the Lord take it in good part if thou
deuide thy loue betweene him, and
another, seeing he hath maried thee
wholy to himselfe ? No surely , hee
will not be serued by the halffes, hee
will

betweene God and man.

will be a sole father, and a whole father, or els no father, hee will haue thee his sonne onely, or els no sonne at all: hee will haue all our seruice, or els none of our seruice. And if the diuell hath any interest at all, he shal one day haue interest in al, without repētance: for he taketh possession of the whole man by some one member of the body, or by some one affection of the heart, as men take state of a house by the ring of a dore. And hee keepeth possession aswell by the loue of one sinne (if it raigne in a man) as by a thousand: cuen as men keepe possession of a house, aswell by one man within, or a childe, as by a thousand, if they be not expelled.

God hath a remnant in Israel,
more than *Elijah* knoweth of: but
they are such as bow not their knees
to *Baall*, neither doe they kisse him
with thier mouthes. If we doe but
hold vp our hands to an idoll (saith

1.Kin.19.18.

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the Church of God in captiuitie)
doe wee not deale deceitfully with
Gods couenant, and shall not God
search this out? yea though we keep
our heartes for God (as wee thinke)
so iealous is the Lord ouer his glo-
rie, that hee can abide no halting in
religion.

Againe, *My sonne*, to teach vs
that wee be not our owne men, but
our fathers, which is in heauē. If we
be not our own men, but the Lords,
then we must not be at our own ap-
pointment, but at his in euery thing.
To euery one of his children, God
hath appointed a place, & a stāding,
while he liueth in the world; to some
in the Church, and to some in the
commonwealth. Our whole taske is
appointed by God, how much and
how long euerie one must worke in
his place, God must appoint: looke
how farre euerie one is to go by his
heauenly fathers direction, so farre
must we go & no further. We must
tarry

Psal. 44. 17.
20, 21.

betwecne God and man.

tarrie till God doth send vs , and no
longer : and we must speake all that
our father in heauen doth bid vs,
but no more.

Moses must keepe sheepe, vntill Exo.3.12.3.
God send him to *Pharao*, and then
he must go to *Pharao*, be hee neuer Exod. 4.10.
so slow of speach : *Jonas* must not go
to Niniuie vntill he be sent; neither
may hee go to Tharsis, when hee is Ion.1,2,3.4.
sent to Niniuie : *Saul* must not touch 1.Sam.15.9,
the Amalekites,vntil he be comman-
ded : but when he hath his commis-
sion from aboue, he may not spare
Agag though he be a king, neither a-
nie of the cattell, be they neuer so fit
for sacrifice. *Balaam* must not go
when God bid him stay,though the Num.22.12,
king of Moab send for him : neither
must he curse, when God doth bid
him blesse , if he might haue moun-
taines of gold for his labour.

And when the Lord deth cast any
office vpon his children , then they Psa.82.6.
are not onely Gods Children , but

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also Gods officers, I haue said yee are gods: that is you are of my appointing, and you are in my stead. And then the Lord saith to one, *My sonne*, thou art now my Magistrate to rule for me: to another hee saith, Thou art nowe my Minister to teach for me: to another, Thou art nowe my Steward to giue for me: to another, Thou art now my Captaine to conduct for mee: to another, Thou art now my Souldiour, to fight for me, &c. But remember that you are mine still, and not your owne, nor at anie bodies appointment, but at mine. And therfore, see that you govern as I haue taught you: for your gouernment is my gouernment, See that you iudge as I haue appointed you: for your iudgment is my iudgment. See that you teach as I haue prescribed, for your doctrine is my doctrin: and see that you fight when I bid you fight, for your battailes are my battailes.

When

betweene God and man.

When our Sauiour Christ sawe Matt.22,31.
Cæsars marke vpon *Cæsars* coine, hee
bad that *Cæsar* should haue his due:
but so, as God also must not loose
his right. If *Cæsar* must haue that
which is marked out for *Cæsar*, shall
not God haue that seruice, that wor-
ship, those officers, and such orders
as he hath marked out for himselfe?
verely if we giue them, or chaunge
them with the world, or the deuill,
which haue no right in them, wee
shall follow too, if we repent not.

What shall we doe then? why,
what if the world say, giue mee thy
heart? Say, thou mayst not; it is the
Lordes alreadie. What if vaine
plaies, and filthy speech woulde
haue mee to lend them my cares?
denie them, and say, that they are
for the holy thinges of God. What
if lying and deceite would haue the
use of my tongue, and sit in the dore
of my lips? tell them they are bespo-
ken alreadie, and trueth must haue

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the vse of both. What if vncleanc thoughtes come a wooing to thy minde? tell them that thy minde is for holie meditations, and therefore there is no place for them. What if vncleannessesse her selfe, desire but a nightes lodging in thy bodie, and feate in thy heart, for loue or for money? Tell her that thy body is the Temple of the holie Ghost, and thy heart is the Lords chaire of state, and therefore let her loue and her money perishe together with her selfe. What if couetousnesse, or vsurie, or vaine-glorie come? Whosoeuer come, shape them all the same answere, though they bring their friendes with them to perluade thee, or auctoritie to commaund thee: euerie one may not come into the kinges Courts: every one may not presume into the presence Chamber; much lesse into the priuie-Chamber: but none may sit in the Princes

between God and man.

Princes chaire of estate , but the Prince only. Neither may the kings officers be at euery bodies cōmandement. Our bodies and our soules be the kinges courtes, all the members of our bodies, and al the powers of our soules, are the kinges officers, wheresoeuer thou art, thou art psa.139.7. in his presence chābe^t, but thy conscience is his priuy chamber,& thy hearte is his throne of state. Therefore let not euerie one in, but let the feare of God stand in euery corner, and at euery entry, like the kinges guard, and if any offer to come in, which haue nothing to doe there, let the guard tell them that there is no place for them , all is taken vp to the kinges vse. If that will not serue the turne , thrust them out by the head and shoulders, and if they turne againe vpon thee, hew them in pieces, with the sword of the sp̄rite, yea if thou find JeZabell, in the kinges chamber, cast her out at the
win-

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windowes, and let the dogges eate her, If *Haman* himselfe be there, couer his face and hang him vp; for what shall such doe, where the Lord of hostes should sit and raigne.

All this is in generall, but now more particularly, suppose I bee a man of wealth and countenance likely to beare office in the church of God, or in the common wealth, what if I be called to the place of a cheife Maiestrat amongst the people, may I not refuse it? Thou art not thy owne man, but the Lords, the calling is not mans, but Gods, therefore thou maist not refuse it. But what if ease and selfeloue would persuade me to buy it for euer? Tell thy ease and thy selfeloue, that thou art not at their appointment, but at the disposing of thy heauenly father. If this be not sufficient, tell them that *Esau* sinned in selling his birthright, and if thou shouldest sell away the gouernement from thy shoul-

Gen. 25.30.

betweene God and man.

shoulders, thou sellest not thy own right, but Gods right, the churches right, the common wealths right, the Princes right, the poore mans right, with the right of the widowes, fatherles, and Orphans, for when God doth set a man in thair place, all these haue interest in him, therefore let no man buy it off, but rest vpon God, least he become more prophanie than *Esau*, but what if trouble and daunger be like to follow? then say as *Mordecai* saide vnto *Hester*, what canst thou tell, whether God hath aduaunced thee for the deliurance of his people? & what if thou say, as *Hester* said to her selfe, I will take it vpon me, pray you for me, and if I perish, I perish, I am not at my owne appointment, but at the appointment of my heauenly fa-
ther.

Hest. 4.14.

Ver. 16.

But suppose, that I be a minister of God, and set ouer Gods people, to teach them the waies of the Lord

may

Conclusions of peace

maie I not turne them ouer to another , if ease or profite doe call me ? surely no : for if thou bee at Gods appointment, thou must keep thy stāding, & looke to that flock ouer which the holy ghost hath made thee an ouerseer.

What if mens traditions would borrow a roome in my study? turne them out, and tell them, that thy study is onely for the law of God, but what if popular praise and vain-glorie would persuade me to make a shew of painted eloquence, and humane learning, tell them that thou art not set there to seek thy selfe, but Gods people, not thy owne glory, but the glorie of him that sent thee.

But imagine that I am a priuat man, and haue a trade to liue vpon, and a family to looke vnto? then follow that, but what if I see thinges out of order in the church, may I not helpe to put them in order againe? or may I not leaue my trade and

betweene God man.

and become a minister? Surely by
praier and supplication thou maiest
help, but keepe thy standing : for
thou art not thy owne man to for-
goe thy place at thy pleasure. As for
the ministry, it is to be born by such
as haue gifts and calling for it, as the
Arke was to be carried by Leuites,
and not by Oxen. But what if the
Arke be readie to fall, may not I
step to and hold it vp? Thou art not
thereunto appoynted. Therefore
take heed *Vzzah*, least thou fall thy
selfe before the Arke. Therefore let
euerie one keepe his place and stan-
ding that God hath set him in. And
if anie body doe claime anie interest
in vs, more than our heauenly fa-
ther hath graunted him; let vs an-
swere him as our Sauiour Christ did
the deuill: *Auoide, for it is written,*
Thou shalt worship the Lord thy God,
and him only shalt thou serue. And thus
we see how thele wordes doe binde
vs particularly, and wholly to our
heauenly

2.Sam.6.6,7

Matt.4.10.

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heauenly father, and our discharge
when we haue done our duetie to
God.

*How these wordes My sonne, doe serue
for our consolation.*

NOw we will see, for the comforting and strengthening of our faith, how the Lord in these wordes *My sonne*, doth binde himselfe to his children, which thing (being duly considered) will caule vs (through the grace of God) to beare with patience, whatsoeuer crosse shall fall vpon vs in the discharging of those dueties which our heauenly father hath laid vpon vs in our seuerall callinges : yea, if we fall into the reckoning of it, wee will not onely goe cheerefully away without fainting vnder the burthen, but euen despise, and set at naught all reproches and slaunders, all mockes and iestes, all losses and hinderances, and death it selfe

betweene God and man.

selfe for the excellent glorie, and
glorious libertie of the sonnes of
God : for as this white flagge doth
shewe vs that we are not our owne
men, but the Lordes ; so in the same
we may also perceiue that the Lord
hath a speciall care ouer euery one
of his children in particular. If wee
be wholly his, then is hee wholly
ours : if wee be not sonnes for our
selues, but for him ; then he is a fa-
ther not for himselfe : but for vs.

Rom. 8. 18.
21.

Therefore, saith the Lord, *My
sonne*, which is all one, as if hee had
said, I am thy father, as thou art my
son : thou art mine, and I am thine:
for there is no sonne without a fa-
ther. *My sonne*, if thou doest a sonnes
duetie to mee, I will haue a fathers
care ouer thee, whatsoeuer is past
shalbe forgotten, feare nothing : for
thou shalt want nothing that I see
good for thee. Goe through my bu-
sinesse boldly and couragioufly, & I
wil stand by thee to the end. If thou
wantest

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Mat. 28. last. wantest any thing, tell me, and I wil
Iam. 1.5. supply thy wantes. If anie bodie do
abuse thee in word and deede, com-
plaine to me, and I will see it redres-
sed. If thou wantest wisedome, aske
Psa. 119.99. it of me, and I will make thee wiser
Psa. 119.57. than thy ancients. If thou wantest
wealth, I my selfe will be thy porti-
on. If thou be weake, I will bee thy
strength. If thou fall sicke, I will be
thy phisition: and if thou die, I will
restore thee to life againe, even to
life euerlasting. Therefore cast thy
whole care vpon me, for I will care
for thee, and thy whole prouision
will I take vpon my selfe: only keep
thou thy standing, bee faithfull in
thy calling, relie vpon me, my son,
and feare nothing.

Ioh. 11.25.

Ios. 1.8.

And further, *My sonne*, doe not
thinke that my prouidence is onely
in generall ouer all my children, but
know that my prouidence reacheth
in particular to cuerrie one of my
children in what place of the world
soeuer

betweene God and man.

soeuer they be. In the mountains & Psal.139.
vallies, by sea and by land, by night
and by day : *All thinges are open in my* Heb.4.13.
sight at one instant. And this is the
cause why the Lord saith, *My sonne,*
as though he spake but to one, when
he speaks to all that are his children,
that all may knowe what a speciall
care he hath of euerie one : yea such
a care indeede hath the Lord ouer
all his children in particular, that hee
hath numbred all the haire of their Psal.56.8.
head, he putteth all their teares into
a bottell, hee counteth all their go-
ings, and he regardeth all their sighs
and grones. Insomuch as, a stone
doth not lie in their waie, but hee
knoweth of it, & knowing it, he doth
so preserue them, as that they shall
not hurt their foot against a stone.

This indeed is sweet & comfor-
table, but yet for all that wee see by
daily experieēce, that the children of
God, doe still go by the worst in the
world: and the troubles of the righ- Psal.34.19.

G

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teous are manie and great, but the

*Iob. 21.7, 8,
9, &c.* wicked doe prosper as *Job* saith, nei-

ther doe they come into trouble as
other men, yea they haue whosome-
uer their heart can wish, and more
too, (as *David* saith) they are not
mocked nor flowtered at, nor had in
derision, as the Godly are, &c. Stay

Psa. 73.5. thy selfe, All this is true, and a great
deale more thā this, but what then?

Psa. 73.1. Yet God is good to *Israell* for all
this, and careth for the affliction of
poore *Joseph*, yea what wilt thou say
if *Joseph* be afflicted that the Lord
might shew what care he hath of his
affliction? but what? *Can the Lord*
forget his little worme Jacob, which he
hath written in the palmes of his handes?

Esa. 49.16. *Or is there no profit in seruing of the al-*
mighty? Let the reprobate make the
conclusion. Thou thy selfe art a fa-
ther, and if thy child doe thy will,
thou wilt giue him good thinges.
If he doth transgresse thy will, thou
wilt also correct him, because he is
thy

Iob 21.14.

Mal. 3.14.

betweene God and man.

thy childe. And shall not the Lord which excelleth all fathers in loue, much more give his children good things when they obey him. Luk. ii. 13.

Verely he wil cause his people to mount vpon the high places of the earth, and *Israell* shalbe fed with the heritage of *Iaakob* his father, for the mouth of the Lord of hostes hath spoken it. Esa. 58.14.

But what if his children do offend him? shall it not be lawfull for him to correct them? Surely whom he loueth he correcteth, euen as a father doth the child in whom he delighteth and therfore he correcteth them because he loueth them. If his child do sinne against him, (as who doth not) he will chasten him with the rods of men, and will visite their sinnes, with the plagues of the children of men. So did he deale with *Salomon*, and he told his father *David* how he would vse him, but yet (faith he) I wilbe his father, and he shalbe Pro. 3.12.

2 Sam. 7.14

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shalbe my sonne, and my mercy wil
I not take frō him, as I tooke it from
Saul, whom I put awaie before thee.
So his mercie, he will not take awaie
from his children, as he doth frō the
wicked, whom hee hath purposed to
cast off in the end.

But thou doest aske me why the
wicked do florish in this world. I ask
thee again, why doest thou set vp thy
Oxen a fatting? is it not against the
daie of slaughter? So doth God like-
wise set vp the vngodly and proud
men a fatting, euен vntill their eies
stand out with fatnesse: but is it not
against ihe day of iudgment? Ther-
fore be content, and fret not thy self
at the prosperitie of irreligious and
prophane men, whose life is but a
warre with God. They haue their
heauen heere, that they may haue
their hell hereafter. And what if Ca-
pernaum be lifted vp to the heauēs,
hee shalbe cast downe to the lowest
hell: and howe should hee be cast
downe,

Psal. 73.7.

Psal. 37.1.

Mat. 11. 23.

betwene God and man.

downe, if he were not first lifted vp?
Againe, The Lord will raise his peo-
ple out of the dust, and set them vp
amongst Princes : how should they
be raised vp, if they were not first
cast downe?

But why doth the Lord suffer the
vngodly so to vexe his Children?
surely, because they are his rods to
whip them withall ; but when hee
hath wel corrected his children, and
worne his rod to the stumps, the rod
shalbe cast into the fire : and as scul-
lions of the kitchen, to scoure his
vessels of honour, so doth the Lord
use all the wicked ennemis of his
Church, cuen the greatest Tirantes
that euer were.

But, why doth our heauenly fa-
ther keepe his children so bare and
so poore as they be manie times ?
Neuer maruell at that : for thou thy
selfe (being a father) keepest thy
child bare ; and giuest him neuer a
pennie in his purse : thou puttest him

Psal. 113.7.

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to schoolc, thou doest keep him vnder, and giuest him but from hand to mouth , vntill he come to yeares of discretion , and then thou doest giue him more large allowance: and when his time is come, he possessteth also thy inheritance and not before. For, if he should possesse the inheritance , when hee is a childe or a youth, hee would waxe proud, and perhappes spend it awaieriotouſlie and wastfullie. So God our heauenlie father , feeth that if wee should haue our handes full, and want nothing, we would waxe proud , and wanton, and forget God (as manie doe) or we would spend it vainly or maliciously, or (as S. James saith) vpon our pleasures and lustes , and therefore our heauenly father, doth in singular wiſdome keepe vs vnder manie times, giuing vs but frō hand to mouth ; yet doth he loue vs neuer the worse for all that, but the better: and when the time of refeshing is come

betweene God and man.

come from the Lord, it shalbe saide Act.3.19.

vnto vs, Come ye blessed children of my Father, posseſſe the kingdome prepared for you, from the beginning of the world. Matt.25.34.

But in the meane time, wee must looke for trouble in the worlde: for so hath our Lord Iesus foretolde vs.

In the world you shall haue trouble (faith he) but be of good cheare, I haue overcome the world: that victorie is not for himselfe, but for the faithfull. And as for trouble & affliction, the Lord doth see it good for vs, that we may learne the statutes of our God, as the rod is necessarie for the childe, without which he would waxe brutish, and barbarous. Ioh 15.9. Ioh.16.33.

The gold is put in the fire, and is made the finer: the spices are braied in the morter, and do ſmell the ſweeter: the vine is pruned to the ſtocke, and is made the more fruitfull: the grape is trodden and preſſed, & eyleth the more wine: the ground is

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rent with the plough, and then receiueth the seede : the corne is first beaten out with the flaile, then it is tossed with the fanne : after that, it is ground in the mill, and then it is fit to make bread : the cloth is rent, and cut in peeces before it can make a garment : the finest linnen is washed, and wrung, and then is made white. All these are familiar examples to teach vs howe necessarie affliction is for the children of God, and howe hardly they are made fit for the kingdome of heauen, without the crosse.

Examples.

Joseph.

Israelites.

Joseph was promised, that he shuld be ruler ouer all his brethren, but he was not so by and by : hee must first be cast into a pit, then hee must be bought and solde, then hee must be tempted and falsly accused, then he must be wrongfullie imprisoned : and after all this, hee shall be aduanced. The Israelites were promised the land of Chanaan which flowed with

between God and man.

with milke and honny , but it is not giuen them so soone as it is promised , they must first serue in Aegypt , then they must passe the red Sea , then they must trauaile through the wildernesse of manifolde wantes : then they must fight manie sore bat- tailes , and afterward come to Chanaan . It was tolde *Dauid* that hee *Dauid* should be king , but hee did not pre- fently weare the crowne . No *Dauid* no , thou must first be a shepheard ; then thou must encounter with *Goliath* the vncircumcised ; then thou must looke for *Saules* hatred ; then thou must be banished *Saules* courts , and thy owne countrey : and after all this , and a great deale more , with much adoe , thou shalt be king . So the Lord hath promised vs the king- dome of heauen , whereof Chanaan was a figure and a resemblance , but wee must not looke presently to en- joy it : wee must first be handled as *Ioseph* was ; then wee must be euill entre-
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treated and oppressed, as Israel was; then wee must be hated and persecuted, as *Dauid* was, and then wee shall haue it. The worlde will hate vs, our foes will hate vs, and our friendes will hate vs, if wee feare God, but God will loue vs, and that is our comfort: Father and

Psa:27.10.

mother will forsake vs, but God will take vs vp, and that is our comfort. Craftie heades will lay snares to take vs in our goinges, but God will

Psa.134.7.

takeake the snare, and our soules shall escape: the proude and mali-

cious, will dishonour and disgrace vs, but GOD will honour those

1.Sam.2.30

that honour him: for fathers are the glorie of their children (saith Sa-

Prou. 17. 6. *lemon*) howe much more shall the

God of all glorie, be a glorie to his

Children: we must not looke to

be free from the buffettinges of Sa-

than, if wee were as holie as Paule;

but feare nothing, the grace of

God, doth and shall vpholde vs.

And

betweene God and man.

And Sathan will sift vs, as wheat is Luke 22.31.
sifted, if we weare as good as Peter,
if he may haue his desire, but be not
afraid, for I haue prayed for thee,
saith the Lord Iesus , that thy faith
may not faile, yea the Lord doth
fight for vs, and with his loning fa-
vour he will defend his children, as Psa 5.12.
with a sheild.

32.

This is more (I cōfesse) than man
can sound with the plummet of hu-
man reason, neither is it alwaies seen
with the eies of our body. There-^{2.Cor. 5.7.}
fore Gods children must learne to
walke by faith, and not by sight.
And therfore is our waiting on god
made an article of our faith, *I beelieve*
in God the father almighty &c. That
which must vpholde our faith is
Gods promise, and his power. So
was *Abraham* vpholden and was
persuaded that God would be as
good as his word, though he saw
no worldly reason for it, and if we
could give a naturall reason for that,
now as

Rom. 4.21.

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as wee may doe for thinges of the world, then were our trusting in God an article of reason, but not an article of faith. And these two can not stand together, for faith doth beginne, where reason doth end, that when all meanes doe faile vs, yet faith may vphold vs, in the promises of God.

And thus we see, how these two words, *My sonne*, do not onely persuade vs to here God, and bind vs entirely to serue him, without halting in our calling, but they serue also to comfort vs, and to cheare vs vp, when the crosse doth meeete vs in doing, or rather in neglecting the dueties of our calling.

How these words, My sonne, do serue for instruction.

LAst of all, for our instruction the Lord saith, *My son*, to teach vs that if we doe willingly heare him when

betweene God and man.

when he teacheth vs, if we diligent-
ly obay him when he commaun-
deth vs, and if we patiently suffer
him, when he correcteth vs, he will
(no doubt) haue a fatherly care ouer
vs, he will accept of our sacrifices,
and heare our praiers, he will also
be mercifull to our sinnes, and for-
giue vs our offences, he will deli-
uer vs from hell, and bring vs into
heauen. But all this is neither for
our hearing, nor for our obaying,
nor for our suffering, nor for our
praying, nor for our working, but
because we are first his adopted
children in Iesus christ. It is not for
any worthinesse that is in vs, but for
the worthinesse of the Lord Iesus,
by whose meanes we are become
his sonnes & his daughters, we are
not therfore made the sons of God,
because we heare his word, because
we obay his commaundements, be-
cause we beare the crosse, or for any
other thing that we haue done, or
possi-

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possibly can doe, (as Papists hold) but therfore we heare him, and therfore we obey him, and therefore we suffer him, and therefore we loue him, because we are first made his children in the Lord Iesus.

Our good workes are not the cause of our election, but Gods election is the cause of our good works, for he hath chosen vs, (saith the Apostle) *in him that is in Christ, before the foundation of the world, that wee should be holy and blameles before him in loue,* Therefore we hold againe, that all our poore endeouours are accepted of God, and rewarded with heauen, not because we haue wrought them, our selues, (as the aduersaries of the grace of God doe teach) but because they are sanctified in the couenant of Gods grace, and washed in the bloud of the vnspotted Lamb Iesus Christ, therfore we hold, and hold truely, that all those spots and blots, which remain in

Ephc. 1.4.

Tit. 3.7.

betweene God and man.

in our imperfect obedience, must
be couered with the vnspotted ho-
linessse, and perfect obedience of Ie-
sus Christ, as with a garment, that
no part of our filthy nakednes may
appeare in the pure presence of him,
whose eyes can abide no unclean-
nessse, or els we can neuer be sauued.

Psal.32.1.

Therefore we hold againe, and that
according to truth, that all our righ-
teousnesse, is vncleane and pollu-
ted, in the puddle of Originall cor-
ruption, in the loines of the first *Ad-*
am, but it is cleansed in the pure
fountaine of Iesus Christ his obedi-

Esa.64.6.

ence, the second Adam. It is one-
ly begunne here, and in part per-
fourmed, but it shal be finished, and
made perfect in the life to come,
and that in Christ Iesus, in whom
all our poore endeuours and small
beginnings shalbe accepted, that
little good which is in vs, is match-
ed with much euill, yea every good
motion when it commeth from the
father

Rom.5.19.

Iam.1.17.

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father of lightes, is of a brighte and liuely colour, but so soone as they come into our vessels, they chaunge their colour and looke of another hue. There is neuer a praier that we make, but hath his wants of fceling, or want of humbling, or faith, or reuerence, or something is wanting, and it is stained with the contrarie. There is neuer a sermon that we make, or heare, but hath some stain, and pollution in vs, There is neuer a grace that we say , but is likewise blemished for want of some grace, our whole seruice is idle and vnprofitable, for when did we talke, without vanitie? when do we giue, without some sauour or other of Hippocrisie? when do we heare, without wearines? or when do we pray without tediousnesse? and when we doe pray for pardon, what toies and fancies do stain our prayers? that when we haue praied, we had need to pray againe, that God would forgiue our praiers

betweene God and man.

prayers, for do we not thinke least
of God, when we pray vnto him,
and doth not our deuotion com-
monly end with our prayers? If we
suffer any thing, is it without some
impatience and distrust? will not a
little murmuring and grudging a-
gainst God, haue a hand in the mat-
ter? will we not appoint our heauen-
ly father, either where to strike, or
when, or with what, or how long,
or how much, or how little, or one
thing or other : as though he knew
not what to doe without vs ? And
when (I pray you) doe we rest har-
tely well contented with his good
pleasure and will? If we obtaine a-
ny thing which we desired, doe we
not still desire more like Achab? If
we doe any euill, alas : how chere-
fully, how speedely, and how easi-
ly doe we commit it, but if we doe
any good, (wo be vnto vs) how
faintly, how rudely, and how slack-
ly do we goe about it? in our owne

1.Kin. 21, 2.

H

causes

Conclusions of peace

causes how hoate are we , in Gods
causes how cold are we: in exerci-
ses of prophanenesse how bold: but
in the excercises of holinesse, how
basfull is the best of vs? and (that
which God doth most abhorre) do
we not waxe proud of those good
things which God doth worke in
vs, and by vs, as children are proud
of their new clothes, which their pa-
rents do put vpō them : or of saying
a grace, which with much ado) their
parents haue taught them : In one
word, that little good that is in vs, is
it not matched (as I said) and manie
times ouermatched with muche
euill ? And that little that is in vs, or
done by vs, it is of the Lord also that
worketh both the will and the deed.

Philip. 2. 13. And whē he doth reward that, what
doth he, but crowne his owne gifts
in vs ? and that according to that
promise, and couenant , which hee
sware to our forefather *Abraham*,
and his seede for euer . So that wee
may

betweene God and man.

may now safely conclude as (*Paule*
doth) It is neither in him that wil-
leth, nor in him that runneth, but in
God that sheweth mercie. All this,
and much more being considered,
how should we doe if wee were not
first the sonnes of God in Christ our
Lord? would our workes abide the
triall of Gods iustice? Alas poore
wretches that we are, the least staine
of thought (though it were neuer
cōfented vnto) would send vs pack-
ing to hell for euer. But now, being
first the sons of God by Iesus Christ,
being assured of Gods loue in christ,
and pleading nothing but his mercy
onely, in the merites of Christ, wee
may be bold to go vnto our heauēly
father: for if any man sin, wee haue
an aduocate with the father, Iesus
Christ the righteous, whose righte-
ousnesse pleadeth for our vnrighte-
ousnesse: through whose stripes we
are healed, & through whose bloud
wee may be bold to enter into the

Rom. 9.16.

1.Ioh.2.1.

Esa.53.5.

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Heb.10.19. holy place : with him the Lord is well pleased , in him the Sonnes of G O D are well accepted ; and without him, wee are wholly reiected.

Rom.14.13. Therefore saith Saint John, *Blessed are the dead which die in the Lord:* that is, in the faith of the Lord Ie-sus : for they shall rest from their labours , and their workes shall followe them : that is , God accepteth of them , and their workes which are in the Lord , but none els . By this place our Papistes woulde prooue that our workes doe merite heauen . But from hence wee may gather more truely , that none haue a right faith in Christ , but those which haue good workes to accompa-nie them , when they dye in the Lord . But to gather heereupon , that they merite , wee cannot : for then they shoulde goe before our being in the Lord , and be a cause thereof : but nowe we see , that they follow

betweene God and man.

followe our being in the Lord. Againe, the workes doe not beautifie the man in the Lord, but the man in the Lorde doth beautifie the workes , as the Temple sanctified Mat.23.17.
19. the golde that was vpon it , but was not sanctified by the golde : and as the Altar sanctified the offering that was vpon it , but was not sanctified by the offering . And this is not because hee hath done them , but because they are done in the Lord by faith , (without which wharsoeuer is done , is sinne) and the Lord in him by his spirit, doth sanctifie them vnto himselfe. Rom.14.23:

Last of all , the Argument doth not hold , our workes are rewarded; therfore they merite : for then none should be rewarded , but he that did merite first : then the seruant should be before the heire , because he taketh more paines than the other doth , and yet the heire hath the land , because he was the sonne before.

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fore. So, we are first borne the sons of God by faith in Christ, and so we are made fellow heires with him of Heauen : and then followe good works; not as a cause why we should haue th'inheritance, but as fruits following from a thankefull minde. But they of the popish Church being no children, and doing nothing but of seruile feare , can doe nothing that is good : for first, they faile in the matter of their good workes , putting in practise the traditions of men in stead of Gods preceptes . Secondly, they faile in the maner of doing : for that which they doe , is done to a wrong end, and with a wrong affection : for it is too iustifie themselues thereby before God, as the Pharise did : and therefore this white flagge of truce, *My sonne*, is not put out to them, because they haue broken the condicions of peace.

Ioh.1.12.

Rom.8.17.

Mat.15.9.

Luke 18.11.

Our Popish merit-mongers are like

betweene God and man.

like the elders of the Iewes, which went to Christ in the behalfe of the Centurion, for his sicke seruaunt.

They besought him instantly (as Luk.7.45:
though they might not be denied) and they tell him forsooth, that the Centurion is worthie of so much fauour, as that the Lord Iesus should come to him, and heale his seruant: for prooфе whereof, they alleage two strong realons, (like our Papistes) One is, He loueth our nation. Another is, He hath built vs a synagogue: so plead our Papistes; we are worthy (O Lord) of thy fauour, we haue deserued so much at thy handes: or such a one that is nowe gone hath deserued so much, as that thou shouldest receiue his soule: for he loued vs well while he liued, hee was an honest man, hee made vs good cheere, hee kept a good house, hee filled our bellies, and our purses too. Besides that, he hath built vs a stately synagogue,

K.Iohn.
Prince of
Orange.
K.of France

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goodly Churches, and Chappels of ease, he mended our hie-waies, he erected such a Colledge, such a friery, and such a Nunrie. Againe, such a man is a good Catholique, Lord: for he helped the Priest to lay Mass, he gaue his consent to the poilsoning of such a king, and the murthering of such another, hee did what hee could to dispatch all christian Princes, because they are not of the Popes Religion, so zealous a catholique was he : But Lord he made a conscience of euery thing, he would not eate a bit of flesh, nor so much as an egge in Lent, or vpon a fridday, he woulde neuer go out, before hee had crossed himselfe before and behind : his house was neuer without a Crucifix, nor his windowes without a picture of the Trinitie: a number of good workes more hee did, which the tally will not holde, and those are for his honest neighbors, which will giue any thing for them.

There-

between God and man.

Therefore Lord thou must of necessitie receiue his soule when hee is dead, or els thou doest him great wrong. And thus wee heare howe Papistes plead, like the elders of the Iews, for the Centurion and his seruantes.

But what saide the Centurion himselfe? O Lord (saith he) trouble not thou thy selfe, for I am not worthy, that thou shouldest enter vnder my roofe: neyther did I thinke my selfe worthie to come vnto thee: but onely speake the worde, and my seruaunt shall bee Luke 7.6. whole. And this message (saith the Euangelist) hee sent to Christ by his friendes, as if they which pleaded his worthinesse and workes were his ennemis, and not hys friendes. But howe did the Lord Iesus like of this mesflage? Surely, he maruelled at such humilitie, & commended the faith of the Centurion, euен by the name of great faith, to shew

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shew that merit-mongers haue no
faith at all, except the Deuils faith.

Now to end this pointe. If any
man be the child of God in Christ,
let him also become a new creature,
and liue as becommeth the sonnes
of God , let no man say , If I bee
the child of God, I need not care
what to doe, or (as the manner of
many is) **GOD** is mercifull, and
Christ died for our sinnes , what
need we feare? for as there is no
condemnation to them that are in
Christ, so they which are in Christ
liue, not after the flesh, but after the
spirite . On the other side, If thou
feele thy self a new creatur in Christ,
and transfourmed into the likenesse
of the sonnes of God , then faint
not vnder the crosse, for thy heauen-
ly father will beare thee vp in his
arms, plead not for thy selfe, by any
thing that is in thy selfe, but appeale
to the mercy of thy heauenly father,
and say, Lord he whom thou louest
is

Rom.8.1.

betwene God and man.

is in want, as the sisters of *Lazarus* Ioh. 11.3. said to christ for their brother, Lord he whom thou louest is sicke. And claime the promise of God thy heauenly father in his sonne Christ, and then feare not thy sinnes *My sonne,* saith God, for I euen I, will do them Esa. 43.11. all away, euen for my names sake, and for my sonnes sake, in whom thou art my sonne, and in whom I am well pleased. And thus we see al our feare turned into ioy, because we are made the sonnes of God in Christ.

When a lion roared vpon *Sampson*, the spirite of strength came vpon *Sampson*, and he rent him in pie-
ces. Not long after in the same Li-
on he found a swarme of Bees with
their stings, but therewithall he
found a Hony.combe to feede vpon.
So our sinnes and the Devill
roared vpon vs, and thought to
haue devoured vs. but our true
Sampson Iesus Christ, hath torne
him

Iudg. 14.6.
8.9.

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him in pieces, which went about like a roaring Lion , seeking to deuoure vs. Now if we looke into our owne heartes,(which are as a Lions den) we shall find (after this victory) not a swarne of Bees, (as Sampson did in the Bellie of the Lion) but a swarne of corruptions and sinnes with their stings, like prickes in our 2.Cor.12.7. flesh to humble vs, but ther ewithall we shall find Honny to comfort vs, euен a rich Hony-combe of Gods mercies to feede vpon, if the spirite of faith and courage be in vs, as the spirite of strength and boldnesse was in Sampson, and then we may say plainly, as Sampson [said] in a riddle, *Out of the eater came meate, and out of the strong came sweetnesse.* for what is stronger than a Lion, and what is sweeter than Hony. But we may say, *What is stronger than sinne, and what is sweeter than mercy?* What sight more terrible than the blacke flagge of defiance, with *My Rebells,*(the coloures

betweene God and man.

lours of vengeance vpon it:) What more comfortable than to see that pulled in, and the white flagge of truce put forth , with *My sonne*, the wōrds of mercy and peace vp-on it: *My Rebell* is gone , *My sonne* is come in the steede. The Lord take away the Rebellions of our heartes, and graunt vs so to keepe his conditions of peace , that we may be his sonnes indeed, and find peace to our consciences for euer-more. Thus we see, that as the Lord did once bring light out of darke-nesse, so our heauenly father hath wrought comfort out of sinne to all his children in Christ Jesus, blessed be his name for euer . And thus much for these wordes *My sonne*, as proceeding from God to man.

Gen. 1.4.

My sonne, as being the wordes of Sa-lomon considered.

NOw if we consider them as they be the wordes of *Salomon*, som-thing

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thing more may be gathered from them, for as God was the Authour, so *Salomon* was the publisher, God is our father indeede, *Salomon* is but Gods minister, and speaks like a father to all, that of all he might win some, *Salomon* was a king, yet he giueth counsell like a Preacher, and teacheth men how to order their liues according to the word of god, and therefore he calleth himselfe a Preacher. So should rulers and men in authoritie giue their inferiours counsell like Preachers, and though they be not Preachers by office, yet by their graue counsell and holy aduise, they may and ought to be Preachers, and so should all men be. But now if men speake like Polititians, and can giue craftie counsell to serue all mens turnes, they are the men: but if any speake like a holy Christian, or like a diuine, or like a Preacher, he is accounted a Puritan, a foole, and called a Preacher

in

betweene God and man.

in derision, well, Salomon though he
be a king, and no Preacher, yet he
giueth the charge on the Judgment
seat like a diuine, and he counselleth
like a Preacher indeed, but he
speaketh like a father, and from a
fathers affection, with desire not
to shew himselfe, but to profit his
auditors and his readers, therefore
see how he tempereth his counsels,
and his doctrine, with wordes of
loue, saying, *My sonne*, as if that were
the onely way to win men to God.
So when the Apostle would make *Gala. 4.19.*
the Galatians in loue with his
doctrine, he calleth them his chil-
dren, yea, his little children, this is to
teach al teachers how to make their
doctrine most profitable vnto their
auditors, they haue put vpon them
the persons of fathers, therefore
with a fatherly affection they must
teach the Lords people and humble
them as children, especially weake
ones, which are but comming on.

But

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But those that are falling away and sinne of mallice and wilfullnesse, are to be handled after another maner, and therefore it is that *Salomon* in this booke hath so much adoe with fooles and scorners, though he speake to some as to babes, and chil- dren. And that kind of teaching, is of loue too, and from the spirite of God, yea when *Paule* ratled vp *Elymas* the sorserer, calling him a man full of subtilitie and mischeife, a child of the deuill, an enemie of all righteousnesse, and a peruerter of the straight waies of the Lord, it is said of him that he was full of the holy ghost. As this doth not pa- tronise bitterness of spirite, or vn- seemely rayling in any : so it serueth to proue, that a minister of GOD may sometime (as occasion serueth) deale roundly in laying open of sin, and seuerely thunder the iudgment of God, neither can we without sinne charge him with railing or mal-

Act.13.9.10.

betweene God and man.

malice, or choller (as the manner of some is) to charge the preachers of the word of God. *My sonne*, saith *Salomon*: to teach vs that wee must speake with a louing and kinde affection, but not with a couetous and vainglorious affection, if euer wee will winne men to God: *My sonne*, saith *Salomon*, to teach vs that whether we teach doctrine, or correct maners, or reprooue sinne, or denounce iudgements, we should first see that there be that kinde affection in vs towardes the parties with whō we haue to deale, which is in fathers towards their children: and that fatherly loue will sweeten all our reprehensions, and all our admonitions, & make them in time go down into the stomach, if they were as bitter as any pils, if men be not whollie giuen ouer of God. *My brethren*, (saith *S.Paul*) in all his Epistles: as if he made as much reckoning of them as of himselfe, and to shewe them

slus2

I that

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that he wished them to do nothing,
but that hee himselfe woulde helpe
them in it, and doe it with them.

1.Cor.4. 15. *You haue manie instructors, and tea-*

^{16.} *chers (saith the Apostle) but not ma-*
ny fathers, but in Christ Iesus I haue
begotten you through the Gospell :
wherefore I pray you be followers
of me : to teach vs how to make the
people become our followers : Oh
the loue, the patience, the faithful-
nesse, and the wisedome of a father,
how great is it : or ought it to be to-
wards his children ? so great should
be the loue, the patience, the faith-
fulnessse and the wisedome of the
minister of God : As S.Paul teacheth

1.Tim.6. 11. *Timothie for want whereof much*

2.Tim.2. 24. *learning and eloquence is shewed :*

^{25.} *many argumentes and auctorities*
are spent, many admonitions and
doctrines are deliuered both pub-
liquely and priuately, by Ministers
and Magistrates, and of all sorts, and
little or no fruite come vp after, be-
cause

betweene God and man.

cause the affection is not first sanctified by the spirite of loue. This is also a lesson for vs, if we be houssholders, or maisters of families, (for they must be preachers too in their families after a sort) if wee woulde haue our counsell and correction doe good, with those that are vnder our gouernment : let them see our tender affection , and a fathers loue both in our words and deedes. 123

In the 7. of *Luke* it is said of the *Luke 7.8.* Centurion, that hee had many seruautes vnder his auctoritie , and they were all at his becke, most readeie to obey him in anie thing that he set them about : but how did hee bring them to any such good order? surely it is said that his seruants were deere vnto him : that is, hee made a speciall reckoning of them, and was a father vnto them. So let all maisters, make a reckoning of their seruants: for if thy seruant can perceiue that he is deere vnto thee, thou shalt

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in time worke him like wax to thine
owne minde, except hee hath sold
himselfe to worke wickednesse.

If thou be a husband and wouldest
win thy wife to God, or if thou be
a wife, and wouldest winne thy huf-
band to God, draw you en one an-
other with the sweet words of loue,
speaking kindly one to another, be-
cause gentle wordes doe pacifie an-
ger, as water quencheth fire. Re-
member what counsell the auncient
counsellors of *Salomon* gaue vnto

1.Kin. 12, 7. *Rehoboam* king of Israel, that hec
might winne the heartes of the peo-
ple : speake kindly vnto them, saide
they, and they will serue thee for e-
uer after. So, speake one to another
in kinde wordes, and you will loue
one another for euer after. Wordes

Pro. 25, 11. spoken in season (faith *Salomon*) are
like apples of gold with pictures of
siluer : what wordes more seazona-
ble ihan wordes of loue and kinde-
nesse : but wordes of despight and
reproch

betweene God and man.

reproch , are alwaies out of season,
and shall neuer do good. Sometime
one worde of kindenesse may giue
grace vnto all the rest of the speech:
and one worde of reproch and de-
spight may spill all thy counsell , if it
be neuer so graue , and godly other-
wise : for a little leauen sowreth the
whole lumpe.

This we see by daily experience,
if a man say but (thou) to some one,
he cannot beare it , doest (thou me)
will hee say againe? An other againe
will take some one worde more to
heart, than all the rest : oh that same
one word (will hee say) went to my
verie heart . The Iewes which ha-
ted the Lord Iesus , woulde not
vouchiafe to give him his name,
when they talked of him , or with
him ; but to shew their vter dislike
of him, they vied to say , Is this he,
or art thou hee that wilt doe such a
thing , Is not this hee , whom they
go about to kill ? They woulde not

Ioh.7.15-35

I 3. say,

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say, Is not this Iesus Christ? or the sonne of God? Againe, whither will hee go that we shall not finde him? This is a most despightfull kinde of speaking, and doth betray a bundance of malice, that is hidden in the heart. And is it not so betweene some Husbandes and Wiues, and their neighbours? they coulde speake one to another, but cōfidence and anger will not suffer the one to affoord vnto the other their names and their titles, least they shoulde be put in minde of those cueties which these names require, whereout Sathan sucketh no small aduaantage; and these are like the spirituall Iewes. Whereas manie times the verie name of husband or wife, or brother, or sister, or neighbour, or sonne, or seruaunt, or maister, doth helpe not a little to persuade the minde, and to win the affection: yea the verie mentioning of those names doth oftentimes
leave

betwecne God and man.

leaue a print of duety behind in the conscience. Many think themselues sufficiently discharged if they speake the truthe: It is no matter they thinke after what maner it be done; thinking to preuaile by boysterous terms, nicke-names, and wordes of disgrace, but they are deceiued: for if termes of loue, and kindnesse will not preuaile, words of reproch and hatred, shall neuer preuaile, except it be to make thinges worse, and this will be the end of it, while they doe so vnkindly hunt one another, the diuell doth hunt them both, vntill both of them become a praie vnto the diuell, like men which make themselues a pray vnto the Lawyers, while they striue to eate vp one another at law.

Now on the other side, if teachers must shew themselues like Fathers, then by the same lawe the people must shew themselues like children.

I 4 If

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If the minister must for his parte
seeke them with a fathers affection;
then they for their parte must not
be wanting with a sonnelike affecti-
on. His authoritie for God bindeth
them to reuerēce him as the minist-
er of God, & to obey him as if God
himselfe did commaund them, for
2 Cor. 5. 20. for they are embassadours for Christ
or in Christs stead, and do entreat
vs to be reconciled vnto God. And
in the *2. Cor. 5. 20.* the Apostle saith
that God doth beseech vs through
them : We must know then, when
Gods minister in the excercise of
his ministerie doth persuade, God
doth persuade, when he doth threa-
ten vs, God doth threaten vs, when
he doth promise vs any thing, God
doth promise it, when he doth shew
patience, it is Gods patience, if he
doth forbear thee, God doth for-
bear thee , and all this is done for
thy good, therefore they that abuse
the ministers patience, (as he is a mi-
nister)

betwene God and man.

nister) do abuse Gods patience, which God vs eth towards vs for no other purpose, but to draw vs to re-pentance; which if we abuse to serue our own turn, we do but heape vnto our selues wrath, against the day of wrath. ^{Rom. 2.4.}

Your murmurings are not against vs (faith Moses) but against God. ^{Exod. 16. 7.}
He that receiueth me, saith Christ, &c. ^{Mat. 10. 40.}
He that despiseth you, despiseth me.

Therefore touch not mine an-
ointed (faith God) and do my Prophets no harme, because they are my Prophets, not to prophesie vnto me, but for me vnto you. Are we now at libertie (think we) to here them or not to heare them, at our pleasure? because some speake roughlye, and some smoothlye, may we now (without sinne) censure the preachers of the word, buy and sell them behinde their backes, or gibe and iest at them with our mouthes? may we descant and play vpon

^{1. Chr. 16. 22}

^{Psa. 105. 15.}

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vpon their wordes (as the maner of
some is) and escape in the end? may we ly in waite for them and be-
tray them? may we smite them with
our tongues, as the Iewes do smite
2.Sam.2. 26 Jeremie? may we thinke any thing,
wel gotten that is gottē from them?
Or may we make more account of
any, yea of the oddest companion
in the worlde, than of Gods minist-
er. May any thinke to doe this, and
a great deale more, which is vsed in
the world, and not to be called to
account for it one day? Will there
not be bitternes in the end: as *Abner*
said to *Ioab*. But stay, thou art a father
and hast children, and doest trye by
all waies and meanes to do them
good, what if thy child shuld mock
thee or iest at thee, when thou doest
speak in earnest to him for his good,
wouldst thou be contented? what
if he shoulde turne his backe vpon
thee in contempt and goe his way,
when thou callest him? Or what if
he

between God and man.

he should turne againe and smite thee, when thou doest reproue him for his faulte? but what if he should betray thec into the handes of his enemies? wouldst not thou thinke thy cost well bestowed vpon him? wouldst thou take pleasure in such a monster? Nay, wouldst thou not wish rather that he had neuer seene the sunne? But if a child ought not so to handle his naturall parentes which haue begotten him , and brought him forth into the worlde, shall any man thinke it lawfull so to handle his spiritual father by whom he is begotten to God, and brought vp to the hope of life euerlasting.

The eye (saith *Salomon*) that mocketh his father, & despiseth the instruction of his mother , let the Rauens of the valley picke it out and the young Eagles deuoure it. But the eye that mocketh the counsell of God his heauenly father , or despiseth the instruction of Gods

mini-
Pro.30.17.

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minister his spirituall father, let the
Deuils of hel picke that out, and ex-
cept he repent let the infernall Spi-
rits deuour it.

But some will say, if he were lear-
ned as other men be, if he were of
yeares and grauitie as some men be,
if he were a good fellow as some
men be, if he would flatter & please
as some men do, if he would preach
seldome, as some men doe, if he
were in place of authoritie as some
men be, and did come with counte-
naunce and credite, as some men
do, then would we heare him and
reuerence him, and regard him, and
maintaine him, as now we do not.

Now imagin that thy child should
make such an apoligie for himselfe,
when he hath dishonored thee, and
say, father do not meruaile, though
I regard you not more than I do, for
you are but a young man, you are
but a plain man, you are but a poore
man, you are but a simple man, and
haue

betweene God and man.

haue no learning, I haue more learning than you, and can teach you, what though you giue me meat and drinke, & apparell, what though you haue brought me vp to learning, yet it is not in such plentifull and fine maner as some haue, nor you do not handle me so daintilie, nor make so much of me as some do vse their children, &c. Therfore I care not for you, if you had these properties as you haue not, I would regard you as now I doe not. The application hereof I leauue to euery mans conscience, but this let euery one be assured of, that he which despiseth Gods minister, despiseth his father, and he that betrayeth Gods minister, that begat him to the faith, betrayeth his father. And will not God be auenged of such vnkindnes, yea the heauy iudgmet of God shall pursue such vnkinde and vnnaturall beasts, vntill they be rooted out of the earth, and the me-

mo-

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2.Kin.3.12.

morial of them shall perish. *Elisha* seeing *Elias* ready to depart, cryed My father, my father, the horsmen of *Israel*, and the chariots of the same, but now *Elah* is accounted and vsed of some, as if he were the footstooles of *Israel*, and the chairs of the same, howbeit *Elijah*, there be that haue thee in singular account for thy workes sake, and be of good comfort, for so long as the poor widow of *Sarepta* hath any oyle left in her cruse, or meale in her barrell,

2.Kin.13.14. thou shalt not want, & *Iosiah* king of Israel will no doubt come and visite *Elisha* when he is sicke, yet some (I must needes say) are at this point, they will giue *Ezechiel* the hearing, and when the Preacher hath done, he may goe shake his eares, as men vse their wine caskes, and fig frailes, when they are emptied, they are turned out of the dores.

The Phisition for his phisicke, is esteemed of his patients, the lawyer for

betweene God and man.

for his law, is esteemed of his cli-
ents, the seruing man for his badge
is esteemed for his maisters sake,
the iester with his iests is esteemed
of his companions, and the foole
with his bable, is regarded among
fooles, and shall not Gods minister
for his workes sake, be esteemed of
amongst the sonnes of God ? If
Preachers were lawyers, or Phisiti-
ons, they should be often consulted
with and in better sort than they be,
or if Preachers were players , and
their blacke gownes turned into
blew coates with a badge on the
sleeue, doubtles the chiefest of the
towne would heare them, and they
should lacke no audience, if we be
sicke in body, send for this doctour,
and that doctoure : both shall be
heard without controllment, yea,
and shall they not vse vs at their
pleasure? If we haue a sute at law, we
retaine this counsellor,& that coun-
seller, we suspect our owne skill, and
they

Conclusions of peace

they shall order the matter as they
list, but many mens soules are sicke
to death, being ready to yeeld vp
the Ghost, and to go to hell, but the
phisitions of the soule, are seldome
or never sent for, and euery one is a-
ble (for the most part) to appoint the
preacher his text, how he shall hādle
it for matter and maner, this was no
fit text (saith one) this was ill hand-
led and worse applied (saith ano-
ther) why doth he not preach vpon
the Epistle and the Gospell (saith a-
nother) one saith , there he went
besides his text, another saith, he
stood too long, or hee spake plaine-
ly, another saith, he hath a bad vt-
terance , and spits much , another
saith, this is too high for me, I can-
not vnderstand him, another saith,
this is common stuffe, I knew this
before, some say , what hath he to
doe with Maiestrates , must he be
medling with the Maiestrates office,
some say , what neede he speake a-
gainst

betweene God and man.

gainst images, what hurt do they, some say, he never speaks any Latin, I warrant you he is no scholler, and another is much troubled in his conscience, because the preacher hath gathered notes out of other mens workes, but if he hath any notes before him in his booke, to helpe his memorie, Oh, that is a haynous matter, and then he is fallen into a deepe pit indeede, let him get out as well as he can, for poore *Joseph* was never in such a pit as this is. Euery one is cunning in the preachers office, if he be never so ignorant, and commonly the more ignorant, the more presumptuous. The Lord open our eyes, and touch our heartes, that we may repent, before his wrath flame out vpon vs, for the greate contempt of this his holy and heauenly ordenaunce.

There is no question but that many things might be better handled than oftentimes they are. But for

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Conclusions of peace

the sinnes of the people it commeth
to passe, that many times (if not ge-
nerally) the Lord doth strengthen
the meditations of the minister, he
dulleth his wits , and maketh his
toungue to cleave fast to the roofe of
his mouth , giuing no edge to his
doctrine, no comfort to his studies,
nor any blessing to his labours. But
the cause hereof may be , and no
doubt is partly in the speaker, and
partly in the hearer , and want of
prayer in both is the cause thereof,
this knew the Apostle well inongh,
and therefore he doth earnestly ex-
*Eph. 6.18.19*hort the Ephesians in al their praiers
to pray for him, that the dore of vt-
terance and boldnesse might be o-
pened vnto him . And againe he
prayeth for the Ephesians that God
would giue vnto them , the spirite
of wisdome and reuelation in the
Eph. 1.16.17 knowledge of God, and that the eys
of their vnderstanding might be en-
lightened,&c. This is to teach both
mi-

betweene God and man.

minister and people to commend
one another vnto God in prayer, for
well may *Jacob* prepare a present for
his brother *Esau*, but God must giue
him, and his present, fauour in the
eyes of his brother, and that he must
pray, for we should pray before we
go out of our houses, that the Lord
would be mercifull both to our
owne sinnes, and the sinnes of the
teacher, we should pray that God
would direct him in the deliuery of
his message, and assist vs in the re-
ceiuing of the same, we should pray
that God wold sacrifice both his affe-
ctions in speaking, & our affections
in hearing, to the greatest glory of
God, and our owne mutuall com-
fort, and that the Lord would giue
to both all such graces as he know-
eth best to be most needefull for vs,
we ought not to rush into Gods
house as into an Alehouse, or to a
market, the man of God ought not
to speake in Gods place, as if he were

Gen. 32. 11.

13.

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telling a tale at the table, for Cursed
is he that doth Gods works negle-
gently, saith the Prophet *Ieremie*,
neither ought we to heare, as if we
heard a fidlers song, but with al feare
and reuerence we should come, as
into the presence of God , and his
Angels, & so we do, for what health
can we haue, when we handle the
foode of our soules with vnwashen
handes? What blcissing can we hope
for, when our sinnes doe call for a
curse? What fruite can we looke for,
when we sow among the thornes?
What reformation can there be,
where there is no resolution to a-
mend? What feare of God, when
we respect only a man? What com-
fort is there in heauenly thinges,
when our minds are set vpon earth-
ly matters? And finally, what peace
can we posseesse in our consciences,
when our whole life is a warre a-
gainst God? as *Iehu* said to *Iehoram*,
What peace canst thou looke for,
when

Ier. 48.10.

2.Kin. 9.22.

betweene God and man.

when the whoredomes and witch-
craftes of thy mother *Iezabell*, are
yet great in number? Therefore let
vs wash and be cleane, that is, let vs
repent and amend, and then let vs
goe about the holy things of God.

If we can not be so cleane as we
should, (as *Who can say his heart is Pro.20.9.
cleane*) yet let vs take heede that we
refuse not the holy thinges of God,
but striue by prayer, and waite for
the Lordes worke in the vse of the
same, and the Lord will in the end
fulfill our desire., yea let vs striue *Gen.38.*
with God, as *Jacob* wrestled with
the Angell, it may be that at the first
we shall be deceiued as *Jacob* was,
and if we continue wrestling, it may
be we shall get some more blowes
than we had before, as *Jacob* did, and
what if we halt more than we did
before, as *Jacob* did, yet let vs conti-
nue and not giue ouer, and be we
sure we shall find a blessing in the
end as *Jacob* did, and when that bles-
sing

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sing is gone, let vs wrestle againe
with him and he wil blesse vs again,
yea, for euery one that will wrestle
with the Lord by prayer, he hath a
blessing in store, so often as they
come. For the Lord is not like *Isaac*,
who when he had blessed one of
his sonnes could not blesse the o-

Mat 5.3,4,5 other. But when God hath blessed
6,7,8,9. the poore in spirite, he will blesse
those that mourne for their sinnes,
when he hath blessed the mourners
for sinne, he will blesse the meeke
harted, when he hath blessed them,
then he hath a blessing for thole
which hunger and thirst after righ-
teou[n]esse, when he hath blessed
them, he hath a blessing for the mer-
cifull and simple in heart, when he
hath blessed them, he will blesse the
peacemakers, he will also blesse the
persecuted and thole that are revi-
led, slandered, and euill spoken of
for righteousnesse sake, shall be ble-
ssed.

And

betweene God and man.

And thus haue we heard , how
to teach and how to learne. And
thus much of these wordes , *My*
sonne , both as they be the
words of God , and
the words of
Salomon.

FINIS.

